THE RAMAKIEN

A PROSE TRANSLATION OF THE THAI VERSION OF RAMAYANA

BY

RAY A. OLSSON, M.D.

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Ramayana.

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11 JUL 1986 139908

This Translation is Dedicated

To

His Royal Majesty

BUMIPHOL ADULYADEJ

King of Thailand

and to the Thai People,
for whom I have profound
affection and respect

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PREFACE

The popular epic poem of India–The Ramayana–had been translated into many western and eastern languages but, the versified, Thai version of this story–The Ramakien–written by His Late Majesty King Pra Buddha Yod Fa Chulaloke, Rama I, while he was making Bangkok his capital, has only been translated once into a foreign tongue and, that was into German. This German version has the title of "Der Kampf der Damonen" and its author was Dr. Christian Vedder.

This English, prose version was possible through the diligent, courageous and patient effort of Colonel Ray A. Olsson, M.D. He has mainly based his story from the "Der Kampf der Damonen" and from what have been told to him by his scholary Thai friends. Colonel Ray A. Olsson, M.D. is not only a competent author but also an expert photographer. All the beautiful illustrations in this book are from his camera. The publisher is most appreciative of his kindness in allowing its publication.

The publisher has to extend thanks to Colonel Nit Tongsopit, Chief of the Department of Thai and English, Royal Thai Military Academy, for his careful re-editing and polishing up of this book to a nicety and, also to M.C. Sobhon B. Svasti who has helped the edition of the earlier part of the book. The publisher hopes that this story of Ramakien in English will give some delightful enjoyment to the readers.

C. P. P.

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INTRODUCTION

The Ramayana is an epic poem composed in India by the poet Valmiki early in the Christian era. It was carried along on the wave of Hindu culture which spread eastward to the Khmer empire in present-day Cambodia, and southward to what is now Indonesia. It was absorbed into the culture of every country touched by Hinduism, and though its details differ from one place to another as a reflection of the local culture, it has survived the centuries, its basic form unchanged. It is a tale of the struggle of good and evil, love, magic, heroes and demons, so that this continuing appeal is easily understood. It is not only a great literary work; it is enacted in the masked dance-drama of Thailand, Laos, and Cambodia and in the shadow plays of Malaysia and Indonesia.

In Thailand this poem is called the Ramakien, and the version written by King Rama I in 1785 is the most widely read. It was written during the construction of Bangkok, and one may only speculate on the reasons for placing so high a priority of this among all the tasks of building a new capital. Perhaps this wise king found in this story a way of providing continuity with the culture which was endangered by the destruction of Ayutaya.

During my stay in Thailand I have been impressed with the variety of ways this story influences the Thai people. One may see families slowly walking through the galleries of Wat Pra Kaeo on Sunday afternoons, looking at the murals depicting the story, while a parent tells the story to his children. City, street, and even personal names are drawn from the Ramakien. The title, Rama, adopted by earlier kings of the present dynasty and the royal symbol, the Krut, likewise are taken from this story.

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Faced at every turn by these reminders, I naturally wished to know more of its details. Although there were several excellent translations of the Hindu Ramayana available, the only translation of the Ramakien was the German version of Dr. Christian Vedder, "Der Kampf der Damonen." As I read this I decided to translate it to English for my own amusement. The enthusiasm of friends, particularly Mrs. Lee Rhodes, led to the decision to attempt publication. My purpose is simple: To bring to others some of the pleasure I have had in learning a little more about the country which has been my home for the past few years.

I owe deep debts of gratitude to numerous people who contributed to this translation. Dr. Serene Lochaya and Miss Natamnuay Soparpun patiently checked the translation for accuracy and discussed and explained the example of Thai customs found in the story: Mrs. C.J. Hoover and Mrs. P.K. Russell shared the chores of translating my handwritten drafts into typewritten ones and finally into a manuscript. Capt. C.J. Hoover took many preliminary photographs of the murals of Wat Pra Kaeo which were used to select those finally included in this volume. The beautiful definitive photographs are the skillful work of Mr. D. Mekchaidee. I am indebted most of all to my children for their critical acceptance of the story at bedtime readings.

R.A.O.

Bangkok, Thailand
20 April 1966

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The giant Hiran rolls up the tapestry of the Earth

On top of Mount Djakrawan, whose peak rise into Heaven, there lived a demon, Hiran the Golden. He was a very powerful ogre, but wished to be even more so, and so decided to augment his might by a cunning scheme. He sat in meditation for a very long time, until he was noticed by Pra Isuan, Lord of the Universe. Pra Isuan was pleased by this seeming piety and granted his request.

Hiran was jubilant, believing that he held unchallengeable sway over all the princes, kings and beings in the Three Worlds; Heaven, Earth, and the Underworld. In order to demonstrate his might, he pried the surface of the earth from its foundation, rolled it up like a carpet, and disappeared into the underworld kingdom of Badan. There he strutted and roared, and threatened and bullied everyone he met.

Everything the giant did was watched by the angels. They flew to Pra Isuan, whose court was on the heavenly mountain of Krailat. They knelt down before his throne and told him what they had seen.

Pra Isuan realized that Hiran was evil, and was abusing the favor he had been granted. He was very angry. He summoned Pra Narai, the mightiest of his godly followers, and commanded him to destroy the giant and replace the earth's surface on its foundation. Pra Narai flew to Badan, where he saw Hiran showing off his power. He changed himself into a beautiful white boar, white as the white of an eye, and filled with strength. Pra Narai charged at Hiran who, not realizing that the boar was really a god, beat him viciously with his club. Narai hacked and slashed with his tusks until the demon's head rolled in the dust. Thus the power of the evil one was brought to an end. The divine boar then unrolled the carpet of the earth and replaced it on its foundation.

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Having accomplished his task, Pra Narai changed back into his original form and called his steed, the heavenly falcon Krut, who had powerful wings and claws. Astride the Krut he rode through the heavens to his palace in the middle of the ocean, and sat on the back of Ananta Nakarat, the serpent king, to meditate. A vision came to him of a lotus bud, which slowly opened, revealing a handsome boy. His powers of meditation were so great that the boy became real.

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หอสมุดกลาง สถาบันวิทยบริการ จุฬาลงกรณ์มหาวิทยาลัย

Ayutaya, the City of the Gods, is founded

Pra Narai joyfully took his son and flew with him to Pra Isuan. After reporting that he had killed Hiran Yak, he presented his son to the All Highest.

Pra Isuan was pleased.

He said, "Now that Hiran Yak is dead, the world may live in peace. This boy is your son, for you have created him. I perceive that he will become a great king, the greatest in the Three Worlds, and will be the protector for the Three Worlds as well."

He ordered the mighty god Pra Makawan-Indra to erect a city fit for the mightiest king of the earth in the most beautiful place on earth, Chompoo Taweep, Land of the Roses.

Pra Indra climbed onto his mount, the beautiful white elephant, Erawan, and with his sword in his hand led a procession of countless angels to Earth. Erawan had thirty-three heads and two hundred and thirty-one tusks, and was so large and white that he looked like the snowclad Mount Krailat. Each tusk had seven lotus blossoms, and each blossom held seven apsaras, a total of thousands. The apsaras were beautifully dressed with gold and diamonds that glittered in the sun. The god rode through many lands, coming finally to a forest in the heart of Chompoo. He looked around to find a place. In a thicket he spied four hermits praying. They had lived in this forest for more than a hundred thousand years. Pra Indra got down from his elephant and told them that he had been charged by Pra Isuan with the task of building a city on earth for the son of Pra Narai, and that this city should lie in the most beautiful place in the world.

The four hermits, who were named Adjamakawi, Yukakhara, Taha and Yaka, replied, "This forest is called Tawarawadee. You should erect the city here because on the east side of this

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forest there is a large tree which looks like a royal umbrella. This is a sign that it will be the most famous and important city of the three worlds. It will be a victory pole for the city."

Pra Indra thereupon decided to build his city in this forest and taking the initials of the four hermits, named it A-Yu-Ta-Ya, the great and holy, city of the Angels.

Pra Isuan was pleased and asked Pra Witsanukam, God of the arts and the heavenly architect, to lay out and build the palaces, temples and buildings of the city. Witsanukam stood in front of the spirit house and with his power built the palace in the twinkling of an eye The bejewelled palace glittered with gold and diamonds. Three tall spires of shining metal and sparkling stones rose from the roof of the palace toward heaven. Four spacious and shady balconies facing each of the four heavenly directions afforded views which were a joy to the eye. To the right and left lay smaller palace buildings, glowing with the splendor of precious gems. The house of the maidservants and concubines had thousands of rooms; the stable for the war elephants of the nobles was great and strong, and there was a splendid coach house for the chariot of the king. Around the palace stretched gardens and parks, and above stretched broad-leaved palm trees with graceful trunks which shaded pavilions placed in the gardens for rest and play. There were barracks for the soldiers and small fields for practicing war. A crystal pool shaded by trees heavy with fruit lay embedded in the green grass like a great diamond in a golden mounting. Fragrant lotus bloomed in the pond, The wind god Pra Pai wafted a cool breeze, gently rustling the palm leaves musically to and fro.

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The city was as beautiful as the hermits had predicted. Good men from the four corners of the earth came and filled the city with life. In the King's pleasure house the god chose fifty-six thousand maidens possessed with Benja Galayanee, the five characteristics of a perfect woman: beautiful hair, beautiful lips, beautiful teeth, perfect complexion, and beauty lasting into old age.

When Pra Indra was satisfied that all was in readiness, he returned to Pra Isuan at the head of his band of angels. The god summoned the lotus child and told him that under the name Anomatan he would rule the most majestic of all lands. The world should rejoice in the cool shade of his shadow, he, the son of Pra Narai, the beloved of Pra Isuan. He would not only enjoy life, but would also protect the world and conquer all that was evil.

Now the God gave him the mighty weapons of Heaven; a ring, a trident, and a bow. He was blessed with happiness and the power to conquer evil. He lent him Krut, his heavenly steed, to ride to the earth below at the head of an army of angels. At his departure Pra Isuan promised that no enemies should defeat him. When he had conducted the King to his diamond palace in Ayutaya, Pra Indra mounted his jewelled chariot and flew through the air to an island in the middle of the ocean, Udon Taweep, to find a wife for Anomatan. She too, should have Benja Galyanee, the five marks of beauty characteristic of an angel. She should be worthy of being the consort of the greatest of all kings. Besides finding such a queen, Pra Indra also furnished maids and soldiers. Thus favored, Anomatan lived happily in the respect of the neighboring Kingdoms.

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Longka, City of the Demons, Is Built

Saha Bodee Prohm, the great Lord of the world, who was also the four-faced Pra Prohm, one day sat in his heavenly seat and thought of his cousin Saha Maliwan, who had once lived in Rang Ka, island of the crows. He let his gaze wander over the world, and presently he spied his cousin. Maliwan was anxiously fleeing from Rang Ka to the underworld Kingdom of Badan, in order to escape the notice of Pra Narai who had recently killed the demon Hiran. Saha Bodee Prohm thought that the island should not be deserted, and so he decided to build a city there for the four-faced demon Tada Prohm, the builder, who was another of his cousins. Pra Bodee Prohm asked his brother-in-law, Atchada Prohm, to gather the numerous children of the God Pra Prohm. Prohm sat on the back of the snow-white swan Hemarat and led his descendants down to Rang Ka. Hemarat with his flowing tail, sparkling wings and glittering beak flew before the demons, who swarmed through the air like a dust-cloud. After arriving at Rang Ka they saw the great black Mount Nilakala reaching into the clouds, with a huge nest full of hardy young crows on its peak. Pra Prohm took this nest of crows as a favorable sign to build the city at the base of the mountain.

Now the master builder Witsanu Prohm began to erect the city. He knelt down to cast a magic spell, clasped his hands and raised them over his head. Thus a city, later to be called Longka, was built in an instant. A double wall surrounded it. The streets through the city were studded with diamonds so that they glittered like streams of water. The inner wall was inlaid with gems which glittered in the sun. A triple-spired palace rose into the sky, surrounded by barracks, stalls, stables, markets and

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houses of pleasure. Around it stretched a great garden for relaxation and pleasure. Therein lay a lotus pond like the one in Heaven. The wind-god Pra Pai blew sweet breezes through the city, and the bees hummed in the flowers. As an additional barrier to protect the city from invaders, the ocean was filled with fierce fish which swam around the island, guarding it. Far beneath the surface of the sea they placed a sea ogress named Pheesua Samut, who commanded a hundred thousand other Pheesua. In the air over the city a demon named Kontan flew about on guard.

When Witsanu Prohm had finished, and the city was well protected, Saha Bodee Prohm was very pleased and named the city Pichai Longka, Victorious Nest of the Crows. The crows and the fish would pay allegiance to him. From Mount Djakrawan the god sent a billion demons, who would be the citizens of Longka, both great and small. Saha Bodee Prohm now led Tada Prohm into his new city, where he would live with his consort, Malika and sixteen-thousand concubines. Under the royal title of Taow Djatura Pak, the four-faced, he would rule over the demons. He was armed with holy weapons; a trident, a spear. a crystal umbrella, and a magical prayer.

By virtue of these weapons he was endowed with particularly great powers of magic and conjuration. Thus empowered, he was the earthly representative of the god Pra Prohm. His son Lasatian, who shortly was born to Malika, had four arms, in keeping with his godly forbearers and the appearance of a demon.

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King Anomatan had in the meanwhile reigned ten thousand years in Ayutaya with his consort Manee Gaysorn, the Precious Red Jewel. Then Gaysorn bare him a son, Atchaban, who was endowed with the strength and might of his father, so that he was feared and respected throughout the Three Worlds. After many more years Anomatan ended his glorious existence. He left his grieving wife and son and returned to Heaven, and Atchaban became king of Ayutaya.

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Atchaban Kills the Demon Asura Prohm

Asura Prohm was a demon of the brahmin caste who lived in a palace named Paichayon at the foot of Mount Djakrawan. He hungered for power and dreamt of being greater than the god and angels. The favors of Pra Isuan did not satisfy him, and he desired to gain greater power through magic. Even with this he was still not satisfied, so he knelt humbly before the King of the gods and asked for a godly club and heavenly power. Pra Isuan was sympathetic with him and granted his request, giving him a bejewelled club which was full of power. Asura Prohm was jubilant, and immediately wanted to try his new weapon.

Maleewaka Prohm, a seer of Djatura Pak, the king of Longka, saw what the demon had been given, and also saw that Asura had an evil heart. Convinced that Asura would destroy both Heaven and Earth, he hastened to Pra Isuan. The god recognized the danger, and gave Maleewaka his gleaming sword, the double-edged Pra Khan, which was more powerful than the jewelled club. Maleewaka was directed to summon Atchaban, the new king of Chompoo Taweep. With this sword Atchaban could destroy the demon and thereby negate the power of the magic club. Maleewaka also carried the blessing of the god, should the King of Ayutaya wish to wage war against all the demons of the world.

Maleewaka flew to earth, and when he came to the palace of Ayutaya, knelt before Atchaban and gave him the message and the weapon of Pra Isuan.

By this time Asura Prohm was bent upon the destruction of all the gods and men in the Three Worlds. He flew through the sky swinging his club, recklessly striking everyone who crossed his path; gods, angels, hermits or men. One

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hermit fled to Ayutaya to plead for help from Atchaban who, hearing this, leaped into his diamond chariot and went forth with his angels to attack the demon-god.

When Asura Prohm saw the host arrayed against him, he called out, "Who are you there, coming against me? I am Asura Prohm, the favored of Pra Isuan!"

Atchaban replied, "I am Atchaban of Ayutaya. I have come to kill you, for you have an evil heart. Make ready, demon, to die!"

Asura Prohm bared his teeth, and his eyes flashed red as fire. He sprang forward and lashed at the chariot of Atchaban, who first parried the blows, and then struck with his sword. The jewelled club flew from Asura Prohm's hand, and he fell, mortally wounded. Atchaban then cut off the monster's head and stuck it on a pike; it would be displayed for all time in the pleasure garden before the city.

He said, "I am placing you here to guard this garden."

Atchaban returned to Ayutaya in his chariot of victory. Maleewaka returned to Pra Isuan and reported that the task was completed and the demon destroyed. Pra Isuan was pleased, realizing that this demon was very honest and fair, and so he rewarded Maleewaka with the name Maleewarat, the Kingly, and bestowed upon him the rank of Taow. He also gave him the power of having everything he said come true. Pra Isuan also asked him to live on Mount Yod Fah rather than in Longka.

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Saha Maliwan Leaves the Underworld

Following his flight from Pra Narai, Saha Maliwan hid in Badan for a long time. He had gotten some news of events in the world above, so that he knew that Saha Bodee Prohm had finished building a city on Longka and had named it Pichai Longka. He also knew that Tada Prohm ruled there. He finally decided to risk a visit to Longka to see what was happening and to bring gifts to his uncle. He mounted his glittering crystal chariot, Butsabok Kaeo, and set out on his journey. This miraculous chariot needed no animals to pull it, and would immediately go wherever its rider wished–so long as the rider was not the widow of a dead man! It could fly from Badan to the abode of Pra Indra, over clouds, hills and forests, through air water or on land, as swiftly as the wind. It sparkled like a ruby, and the rumble of its wheels echoed over the world.

When Maliwan arrived in Longka, he found that Djatura Pak was now king. The two cousins greeted each other warmly, and joy was great in the palace. Although Maliwan had braved this journey, he was still very much afraid of Pra Narai, and tried a scheme to enlist his cousin's help. He told Djatura Pak that Pra Narai had been bullying him because he was very jealous of his power, and for this reason he had fled to Badan. Now he realized that Djatura Pak had grown powerful, and he was grateful that he had such a strong ally to come to. The honest king fell for this cunning flattery and sympathized completely with his relative.

"Why don't you stay here with me?" he offered. "We are of the same rank and could work together."

Saha Maliwan was ready with a counter-offer.

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"Return to Badan with me! You will be safer there, for already Pra Narai is growing jealous of the greatness of Longka, and may attack you."

Djatur Pak sought to comfort Maliwan and repeated his invitation, saying that together they might be stronger than Pra Narai. Saha Maliwan embraced Djatura Pak,but would not stay. As a final gesture he gave Djatura Pak his crystal chariot, and slipped back into Badan before being discovered by Pra Narai.

Shortly after this, Djatura Pak died, being sixty-thousand years old, and Lasatian, of the four arms and white face, assumed the throne with his five beautiful queens.

Meanwhile Taow Maleewarat sat on his heavenly mountain in his state of eternal righteousness. He thought of his venerable kinsman Djatura Pak,and flew down to see him. Finding that he had died and Lasatian now reigned, Maleewarat sat with his nephew and instructed him on those matters which make a king righteous and virtuous. He then took his leave of Lasatian and returned to Heaven.

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The Downfall of Treeburam

There was a demon named Treeburam who ruled over the city and kingdom of Solot. He wished to overthrow the god Narai in order to have him under his power. He knew that in order to do this he would have to get additional power from Pra Isuan. Accordingly, he left the city and went into the forest and for seven years sat in meditation on water, surrounded by a magic fire.

Pra Isuan heard the demon's entreaty in a dream, and on awakening, mounted his steed, the bull Usuparat.

Going to Treeburam, he asked, "Demon, why have you sat in this magic fire for so long?"

Treeburam opened his eyes and saw the Lord of the Universe standing before him. Joyfully he knelt at Pra Isuan's feet and pleaded for a favor. Before he granted the favor, Pra Isuan made Treeburam promise that he would not use his might against the populace of heaven. When the demon had given his word, Pra Isuan endowed him with the powers he requested and returned to Heaven.

From the beginning of his reign in Solot, Treeburam had shown great lust and dreamed constantly of the ecstasy of love with heavenly maidens. Armed with his club he lashed out at some angels who were following a particularly beautiful maiden, then debauched her. He flew through the Milky Way, going ever higher, through the stars, the second, third, fourth, fifth and finally, to the sixth Heaven, chasing, catching, and raping apsaras. At last he was out of breath and tired. He left the raped maidens sobbing when that evening, sated with lust, he returned to Solot.

The angels, however, had flown to Pra Isuan on Mount Krailat, and told him of the cruelty of the demon.

Cold fury rose in Pra Isuan's heart, and he said, "Treeburam promised to be righteous, and so I gave him even more power

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than Pra Narai. Because Pra Narai cannot beat him, I will have to defeat him myself."

He sent his messengers, Djitubot and Djitubat to summon Pra Indra, Pra Prohm, and Pra Narai. If the demon could not be subdued single-handedly, he could be overthrown by the combined might of the four gods. Pra Prohm had brute physical strength, and Pra Narai was very warlike. Combining these attributes, he forged a coat of diamond armor. He then took the strong hardness of Mount Pra Sumen to make a powerful bow, and called it Maha Molee. He used the venom of Ananta Nakarat, his serpent-throne, to make the bowstring, and took the strength of Pra Narai himself to make an arrow. He made many other weapons from the strength of his angels. When all was ready, he told Pra Indra to summon his army.

They went forth to crush the demon with Pra Isuan riding the bull-king, Usuparat, leading the other three gods, his flag carried by Pra Rahoo, the eclipse, who had once tried to swallow the moon. The gods Pinet and Pinai blew the trumpets, and the fire-god Pra Ploeng brought up the rear.

Treeburam watched the celestial army as it approached Solot. At first he did not know that Pra Isuan had come and, knowing himself to be more powerful than anyone except the Lord of the Universe, wondered who would have the audacity to attack. Deciding to fight, he mounted his chariot and rushed out of the gates of the city.

When he saw Pra Isuan leading the troops, his courage failed him, and he began to whine, "What did I do wrong? Why have you come yourself? What is the matter?"

Pra Isuan replied sternly, "You are evil. Before I gave you your power you promised to be good, honest and fair. Instead, you have raped the angels and have bullied both gods and men. You have not kept your promise, so I have come to kill you!"

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Instead of admitting his faults, Treeburam remained defiant and angry. As the gods deployed, he took up his diamond club and mounted his war chariot. While gods and men watched, he rode forward, half in anger, half in fear, and ordered his demons to attack the Gods. Many demon soldiers fell in the onslaught. Treeburam shook his club in rage, jumped from his chariot and charged, killing many angels. Pra Isuan took up his bow Maha Molee, the great killer. It was as heavy as Mount Pra Sumen, and was endowed with the deadly powers of Pra Nakarat. Thrice Pra Isuan drew the bow, but thrice the arrow fell powerless at his feet. He angrily took the bow and hurled it to the ground with a loud crash. Pra Narai, who was sleeping nearby, stirred at the noise and got to his feet. Pra Isuan asked him why he was unable to kill Treeburam.

Pra Narai replied, "I was asleep because you didn't ask me to fight. You gave him so much power that I couldn't kill him anyway, so I decided to sleep. Apparently when I sleep, my strength in those arrows becomes dormant!"

Pra Isuan thereupon decided to overcome the evil power of his own gift by the strongest weapon he had. He opened a third eye in his forehead, and out leaped a stream of fire which caught and destroyed the demon.

The battle was over. Pra Isuan let his bow stay in the city of Mitila, where it would protect the people. He left his diamond armor with the hermit Akkot for safe keeping. Pra Narai, later to be born as a man, would fight and win this armor and bow.

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The Demon Nontok with the Diamond Finger

Nontok, a demon with a green face, had been given the task by Pra Isuan of washing the feet of all who came on business to the Krailat Palace.

For ten million years the demon had faithfully performed his duty. The angels, however, always played jokes on this good soul. They would let him wash their feet and while he was doing so, would pound him on the head, the holiest part of his body, and would pull his hair. The most insolent would box his ears and pull him this way and that. Every time Nontok went to the lake to fetch water to wash the angels' feet, he saw his reflection in the water. His head was bald and his face swollen. He went whining and pleading to Pra Isuan, asking the God to change his index finger to diamond and give him the power to kill anyone at whom he pointed this finger.

Pra Isuan liked Nontok and gave the demon his wish, but only after making him promise not to misuse the deadly gift he had bestowed. If gods, angels or hermits came to Pra Isuan, Nontok washed their feet just as before. If any seized him by his topknot, however, or mockingly held a mirror to his ugly face he would point his finger and the antagonist would fall dead on the spot. But soon Nontok became infatuated with his power, and turned his finger on everyone who approached.

Gods, angels, hermits and men fled in all directions. Taow Sahat-sanai, the Thousand-Eyed, looked down from the Milky Way and saw what was happening. Alarmed by Nontok's recklessness, and ignorant of who might have given him this deadly power, he rushed to Pra Isuan. Pra Isuan explained that he had given Nontok this power only because he had served for so long and had always had a good heart. If he was now using it to evil ends, then he must die. Pra Isuan summoned Pra Narai,

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who was, next to himself, the most important god. If he assumed the form of a woman, he could approach the demon and then overthrow him.

Pra Narai placed himself in the path of the demon in the form of a beautiful young maiden. Nontok noticed the lovable creature and his ugly face beamed like the moon. Everything about her was comely; her mouth, chin, hips, and ears, her beautiful arms and round breasts. She must be the most beautiful of all the heavenly maidens! She had a beautiful walk, graceful movements, and a soft sinuous body. She was as lovely as Pra Laksamee, the consort of Pra Narai, or as Suwa Sawadee, the queen of Pra Prohm. Every part of her being was perfect, and the longer Nontok looked at her, the more taken was with what he saw.

He drew near and called to her, "Oh, beautiful maid, how is it that you are so beautiful and sweet? From which Heaven have you come? What is your name, and what do you want with me?"

The maiden replied, "I am a Servant of Pra Isuan and am called Subanna Absorn, the golden goddess. We daughters of heaven go about, and if we meet someone, we must fulfill any wish that person may have. We are dancers, and whoever loves us must follow us in dancing."

She began to dance for the demon. Her arms and legs moved rythmically; she gracefully held her hands in one way, then another, and she turned and dipped. The play of her fingers enchanted the demon. He tried to imitate her, and clumsily stumped after her, a victim of her cunning. In his bedazzlement he guilelessly copied her every movement, and when she pointed her finger at her thigh, he did likewise with his. Instantly the bone was broken by the great power of the diamond finger. With this, the beautiful maiden was transformed back into the four-armed Pra Narai.

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Nontok lay dying, but struggled to say, "You have destroyed me, but why did you plan this?"

Pra Narai replied, "This is the punishment for your wantonness. Why have you recklessly pointed your diamond finger at angels, men, and hermits, so that most of them have been killed?"

Nontok gave his rejoiner.

"You had to resort to trickery; even with your four arms you could not beat my two in honest combat."

"Although I have changed myself into a woman," said Pra Narai, "you found your undoing in your own treachery. It is true that in this existence you had only two arms. In the next you will have ten heads and twenty arms to hold clubs, bows, and arrows. I will be a man with only two arms, but nevertheless I will kill you!"

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The Youth of Totsakan, the Ten-Headed

In keeping with the promise of the god, Nontok died and was reborn on the earth.

King Lasatian of Longka had five wives: The golden Sumanta bore him his first son, Kuperan; Djitramala, the shining beauty, bore him Tepanasoon, the angel-demon; Suwan Malai, the heavenly flower, was the mother of Atsa Tada, the strong-limbed; and lovely Prapai brought Maran into the world. Ratchada, his queen, begot a son who had ten heads and twenty arms. The parents named him Totsakan. Totsakan was really the reincarnation of Nontok. The son thrived, to the joy of his parents. When he was fourteen years old he was fully grown, and wished to increase his strength by learning the art of magic. He asked his parents' permission to leave the city to wander in search of a teacher to instruct him in the magic arts.

In the depths of the forest he met Koboot, the bullock, who was an accomplished magician. Koboot was delighted to have this royal pupil, and diligently instructed him in the study of Nature and the magical aspects of its strength. Totsakan eagerly learned everything he was taught, so that Koboot, soon satisfied with his pupil, sent him home. In his wanderings he came upon the pleasure gardens of the god Taow Orachoon, who lived in shining splendor above Mount Djakrawan. He picked fruit and flowers and played to his heart's content in the garden. Pra Orachoon, who went to his garden each day of the week, arrived just then. He angrily asked Totsakan who he was and what he meant by breaking in and picking fruit and flowers.

Totsakan replied, "I am the son of Lasatian and a pupil of Koboot. "No one told me I could not enter the garden, so why shouldn't I come in?"

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The god was angry, however. Totsakan smarted from the scolding of the god, and was ashamed. Then Pra Orachoon drew his miraculous weapon, the snake arrow, which coiled around Totsakan's arms so tightly that they were almost cut off, and carried him into the air into a thunderstorm. Meanwhile Koboot heard the thunder and feared that his pupil might be in great danger. He quickly went through the forest to the garden.

He said to the god, "I am Totasakan's teacher and love him greatly. I plead with you to pardon my charge!"

Pra Orachoon listened to the sage, his heart softened, and he set Totsakan free.

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Pipek, The Seer, Is Born

Pra Isuan watched from his heavenly throne and noted how powerful and evil Totsakan had become. Moreover, he saw that Queen Ratchada, who had meanwhile borne the green demon Koompakan, was now pregnant a third time. He feared that the demon brood was becoming too powerful. He wished this son to be an ally of Pra Narai and to assist him in destroying the demons, and so he caused the demigod Wesuyan to enter the womb of Ratchada and be her third son.

Ratchada was delivered of her son and named him Pipek. Pra Isuan gave him a magic crystal which enabled him to see into the future. This, too, would be a help to Pra Narai. Although he had less magical power than Totsakan and Koompakan, he was very wise.

Ratchada had four more children after Pipek's birth. Her next son was the red-faced Toot; the fifth, the green-faced Khorn; the sixth, Treesian, the three-headed; and the last a daughter, Samanakha.

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The Childless Kodom Conjures a Wife

In the land of Chompoo Taweep lay Saket, a city of men, in addition to the heavenly city of Ayutaya. King Kodom, son of a celestial cow, reigned there. He was childless.

King Kodom left his queen as regent and went from the city to live as a hermit of the forest. For two thousand years he lived in a poor hut. His white beard stretched to the ground, and a pair of rice birds nested in it. The female sat on her nest while the male went out to pick up grains of rice. He came to a pond in which the lotuses bloomed in great splendor. One flower was greater and more beautiful than the rest. As the bird settled on the dusty stamens to drink the honey, the petals closed over him. The sun soon set, and the bird had to spend the night in his flower-prison. Next morning the flowers opened at dawn, and the bird joyfully flew away.

But when he reached his nest, the female accused him of being unfaithful.

"You spent the night with a sparrow, you liar!"

"But," the rice bird pleaded, "I am telling the truth. If I have lied, may the sins of this good hermit be transferred to me!"

Kodom, who heard the birds chirping, said, "Bird, what are you saying? That I, Kodom, might not be free of sin? I have been a hermit for more than a thousand years already, and haven't I purified myself in this time?"

"You have no children," replied the rice bird. "That is your sin. To be childless should be a great burden for you, I fear nothing so much as this, I swear it."

Stung by the bird's scorn, Kodom retired to the lake nearby. He washed and bathed, for he was dusty, and then

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he cut off his beard of a thousand years. In a great fire rite he conjured up a woman as beautiful as Pra Uma, the queen of Pra Isuan. He called her Kala Adjana, Begotten of Fire, and married her.

Soon Kala Adjana bore a daughter. She was as beautiful as her mother, and was called Sawaha, the Magic Word.

One day as Pra Isuan contemplated the problems of the world, he decided that the demon Totsakan had become too powerful, and that it was time to send Pra Narai to fight him. Before this, however, he had to have soldiers. Pra Isuan called Pra Indra and instructed him to gather soldiers for Pra Narai. The god flew to earth to accomplish this task.

When Kodom had gone into the forest to gather fruit for his wife, the god came to his hut. He became infatuated with Adjana and decided to give her the good fortune of begetting a mighty son. With sweet words he overcame her with the beauty of his body, and Adjana submitted to the god. She soon bore a son whose face was as green as his father's. In his dotage, Kodom thought the boy to be his own.

One day as Kala Adjana was rejoicing over the beauty of her son, the sun god, Pra Ahtit, happened to pass on his way to join the army of Pra Narai. As Kodom had gone into the forest to gather berries, his wife was for the second time made heavy by a god. Pra Ahtit returned to his chariot, which had waited in the sky for him. When the second son was born, Kodom also took him for his own, though he was as bright and beautiful as the sun.

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Kodom's Sons Are Changed To Monkeys

One day Kodom went to bathe, the infant son in his arms, the first-born son riding on his back, and his daughter Sawaha holding his left hand. Sawaha was jealous; the boys were carried by their father, while she had to walk alone.

She said, "You are carrying strangers' children, while your own child walks!"

When Kodom asked the meaning of this strange remark, she answered, "When you were in the forest, Mother was visited by two men."

Kodom swore that he would throw all three in the water, and only his own child would come out to stand on the shore before him. The others would be changed to monkeys and would disappear into the forest. He threw all three into the lake, and soon only Sawaha stood before him. The sons had disappeared, and in their place two tiny chattering monkeys swung through the trees overhead. Kodom embraced his daughter and hurried back to the hut with her.

When he found Adjana, he shouted, "Shame on you, you whore! You recklessly roll with any man who asks you! I wish you would turn to stone. When Pra Narai comes to kill the demons, he will use your stone body to throw in the water to make a bridge to Longka. You will stay on the bottom of the ocean forever. This is fit punishment for you!"

No sooner had the curse been spoken than Adjana said, "Sawaha, you are heartless and have betrayed your own mother. I curse you to stand on one foot atop Mount Djakrawan with an open mouth. You will eat only wind until you have given birth to a monkey!"

Adjana then turned to stone, and Sawaha was carried to the mountaintop to begin her punishment.

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From his palace in heaven Pra Indra looked down on the jungle and, seeing a green-faced monkey, cried, "That is my son!"

Pra Ahtit likewise saw his son in the form of a brightly shining monkey. The gods thereupon decided to build their sons a city, the monkey-metropolis, Kheet Khin. The king would be Kakat, the green monkey, and the vice king Sukreep, the red monkey. After the fathers had instructed their sons in the art of magic and spells, they returned to Heaven, while Kakat and Sukreep, who loved each other, helped each other rule Kheet Khin.

King Kakat had a powerful friend, Maha Chompoo, who lived in the kingdom of Chompoo, to the North of Kheet Khin. Only Pra Narai and Pra Isuan were mightier than Chompoo. The two kings pledged their friendship during each of the many visits one made to the other.

Chompoo and his queen, Kaeo Udorn, the Diamond of the North, were childless. Because Pra Isuan loved the king, he promised to give him the monkey son of Pra Kan, the black God of Time. Chompoo was to take the black monkey, Nilapat, as his foster-son, so that after him Nilapat would reign over the kingdom.

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The Birth of Hanuman

Sawaha stood on the saddle of Mount Djakrawan with open mouth, feeding on the winds. Pra Isuan saw her and thought that she might produce a mighty warrior to help Pra Narai. He caused the Wind God, Pra Pai, to place his celestial weapons in the mouth of Sawaha, so that she might give birth to a monkey. The backbone of the monkey would be made from his jewelled club so that he could float in the air. His body would be moulded from the trident, and his head from the diamond discus. The monkey should be given the power to exorcise the trident from his body and use it to fight. Through the power of the wind god, he would be able to fly through the air, attack all demons, and accomplish all tasks put to him. He would be the father of many monkey children by angelic maidens. When Pra Pai had received these instructions, he flew to Sawaha and gave her all his power in the form of the three weapons he placed in her mouth. After thirty months a baby monkey came out of her mouth, and he flew to heaven and capered here and there before his father. He was as large as a sixteen-year old boy, had white fur which sparkled like diamonds. His teeth were jewels, and if he took a deep breath, he could breathe out moons and stars. He had four faces and eight arms, and was large and strong. His father named him Hanuman. He was pleased with his son and knew he would grow still greater. Proudly his father prepared to present him to Pra Isuan.

Hanuman returned to his mother to bid her farewell. She picked him up and held him to her breast, kissing and stroking him knowing as she did so that she had given birth

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to the greatest of all monkeys. She was at once both happy and sad that she had to give up so great a child so soon. She reluctantly sent him off to Pra Pai, and asked that he be made the leader of the soldiers of Pra Narai. She told him that Pra Narai would be the first to mention to him that he had diamond fur and teeth. He would serve this god and help him fight the Yaks.

When Hanuman had left his mother, he rejoined Pra Pai in Heaven. Hanuman jumped from Mount Krailat into the garden of the mother of the gods, Pra Uma. He snatched fruit, eating some and throwing the rest, breaking many branches and knocking off buds and blossoms. When Uma and her handmaidens came into the garden, they saw the destruction. She scolded Hanuman, and took away half of his strength. Hanuman begged Pra Uma with clasped hands to relent; presently she softened and lightened the punishment. As soon as Pra Narai, in his earthly domain, had petted Hanuman's back from head to tail, his strength would again be doubled.

Hanuman scampered to Earth and played to his heart's contentment in the jungle. However, Pra Pai came to him and brought him back to Heaven, leading him to Pra Isuan, who admired the mighty monkey and granted him immortality and the ability to transform himself into another form. In addition he gave him the ability to become invisible. He then sent messages to Kakat and Sukreep to come to get Hanuman.

When the monkeys had arrived, the god told them, "This brave and courageous monkey is the son of Sawaha and Pra Pai. He will become the most famous follower of

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Pra Narai and if the god is beset, will subdue the demons. He will be the Prince of the Monkey Kingdom. You have no sons, so take Hanuman with you and raise him."

Pra Isuan then took off his beautiful tunic and gave it to the red monkey of Chompoo as a travel cost for Hanuman. The two bowed low before Pra Isuan and payed full respects, then returned to the rejoicing kingdom of the monkeys.

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The Thunder God Ramasoon Chases the Lightning of Mekhala

At the dance festival which marks the beginning of the rainy season, the goddesses and angels danced through the clouds. Manee Mekhala, the goddess of the clouds and water, came from her heavenly abode with a flashing diamond in her hands, and leaped into the dance.

Ramasoon, the hoodlum demon whose weapons were a bow and arrow and a jewelled thunder-axe, live in a cloud. He was so powerful that his might extended from the sixth heaven down to Badan.

Spoiling for some fun, he broke out of his dark cloud. He saw the sparkling diamond of the Goddess and as he watched it flashing, he coveted it. He rushed at her and tried to snatch the jewel away. Mekhala, however, drew away, and playfully throwing and catching her diamond like a ball, danced through the clouds. Ramasoon frowned. With his axe booming he cut a path through the clouds. Chasing the vanishing flashes of the goddess' diamond, he shook one thunderclap after another from his axe onto the clouds. Ever brighter was the flashing, ever wilder the thunder, but still Ramasoon could not catch Mekhala.

Just then the war god Pra Orachoon, with his sword glinting, crossed the path of the thundergod. Ramasoon was angry and insulted by having his path crossed, and bellowed at Pra Orachoon to get out of the way. The god was irritated by the blustering demon, and sharply told him who he was, adding that he had every right to travel along the open road.

"Why, I have caught and bound up Totsakan, who has ten heads and twenty arms, and I was able to hold him completely

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in my power ! You have only one head and two arms, so I would advise you not to act so big !"

At this the demon dropped his axe with a loud crash. Full of anger, and with eyes as red as fire, he attacked the god. Lunging wildly, he grasped the god's foot, and swinging him around his head like a sling, threw him headlong against Mount Pra Sumen, killing him. The god struck the mountain with a thud which shook the earth and moved the mountain off its foundations.

Well pleased with himself, Ramasoon picked up his axe to continue the chase. Now, however, Mekhala was far away, and one could only see, first here, then there, the faint sparkle of her diamond.

Ramasoon returned to his cloud lair as rain poured down.

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Kakat and Sukreep Set the Heavenly Mountain Aright

When Pra Isuan noticed that Mount Sumen had been pushed out of place, he summoned all the gods, demigods, angels and hermits. He even sent Krut, his messenger bird, to summon the mighty snake-king Nak. None of the band could replace the mountain, however, so he sent for Sukreep and Kakat. Meanwhile, he directed the endless snake king to wrap himself around the mountaintop. All the inhabitants of heaven then pulled on this living rope, but to no avail. Then Sukreep stepped forward, clever and strong, and asked if he could try his might. While the gods and angels were pulling on Nak, the serpent had become fully stretched. As they continued to pull, Sukreep stepped forward and tickled his navel. The great serpent contracted violently with this tickling, and the mountain moved! Kakat quickly put his shoulder to the mountain and helped to push it back to its original position. All rejoiced at the brothers' cleverness and strength. They then went quickly back to Kheet Khin.

Pra Isuan called Kakat back to bestow rewards for the monkey's labors. He gave Kakat the name Palee Thirat, the Strong, and armed him with a trident and the magic power to take away half the strength of anyone who fought with him and transfer it to himself.

For Sukreep, Pra Isuan had prepared a special gift-Kaeo Dara, the Diamond Star, a heavenly maiden, whom Palee was told to bring to his brother.

Pra Narai, sensing mischief in the making, warned the king of the gods with a parable.

"Would a bee, seeing a beautiful flower full of nectar, fly away without tasting? Dara should not be left unprotected until she is in Sukreep's hands."

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Palee heard the god's words and was ashamed.

He knelt before Pra Isuan and said, "I will deliver Dara to my brother untouched."

Pra Isuan thanked the monkey, but had Dara put into a crystal vial before handing her over to him. Palee left and flew back to Kheet Khin. Shortly before reaching the city he stopped to rest. He opened the stopper of the vial a little way and in one glance was captivated by the beauty of the goddess. He looked at her face, as bright and shining as the moon, her eyebrows arched like bows, and her warm eyes shining with the light of the stars. Her teeth were like a row of shining sapphires in her laughing mouth, her ears were like lotus leaves, and her full breasts were as beautiful as lotus buds. Palee was ever more desirous of her, the longer he looked, and he struggled with the unworthy thoughts rising in his mind. She had been given to his brother, and he had given his promise to the gods Overcome by desire, he pulled the naked nymph out of the bottle. She was full of shame and terror, but with his sweet words she weakened, bowed to his will, and with all her heart and body received him. And that is how Palee, against his promise and the will of the gods, took Dara to wife.

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A Toad Becomes a Beautiful Maiden

The hermits Atanta, Wachira, Wisoot and Maha Romasing, the great hairy lion, lived together in a leaf hut in the snow forest of Himapan for thirty thousand years. Around them in the thickets lived five hundred cows, who gave the holy ones their milk. The hermits nourished themselves with this milk, and every day gave what was left to a toad.

One day Anong, the daughter of Kala Nak, the snake king of the Underworld, came along. She changed herself into a beautiful girl and went through the world to find a young man who would satisfy her relentless passion. No one would follow her coaxing, however, and every young man she appraoched ran away. Then she saw a thick strong field snake lying in the grass next to the hermits' hut. Joyfully she changed herself back into her original form and before the eyes of the pious men coupled with the male snake.

Romasing asked her, "How can the daughter of the snake king give herself to a common field snake? For shame! What an outrage, how vile!"

With a stick he beat the two snakes. Anong was ashamed, and fled to Badan. When the shame of her lechery had subsided, she returned to earth, bent on revenge. She spit her venom into the milk jar of the holy men, and slithered away.

The toad had watched all of the snake's treachery, however. To save her benefactors, she jumped into the milk jar and was killed by the snake's venom. When the hermits awoke from their meditations, they saw the toad floating lifeless in the jar, and were angry at the toad's apparent greed. Because they were good, however, they decided to bring the toad back to life to explain what had happened. This they did, and the toad told them about Anong's treachery.

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In gratitude for its sacrifice, the hermits transformed her into a beautiful woman, graced with peace and sympathy. Her face was as beautiful as the face of Maha Ratcha, the Queen of the First Heaven. Her brows were like those of Dawadungsa, the Queen of the Second Heaven. Her eyes were more beautiful than those of Yama, Queen of the Third Heaven. Her nose was straighter than the nose of Dusida, Queen of the Fourth Heaven. Her ears, lips, and mouth were like those of Nima, Queen of the Fifth Heaven. Her hair was like angel hair, and as fine as the hair of Nimit, Queen of the Sixth Heaven. No maiden in any of the six Heavens or the Three Worlds was as beautiful and lovable as she. Nang Monto was her name. Out of fear of Monto's charms, however, the hermits decided that she could not live with them. They decided to give her to the King of the Gods, who would love her chastely. So Monto Tewee went to Heaven, where Pra Isuan gave her his eternal blessing and she was presented to his wife, Pra Uma.

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The Battle of the Snakes and the Demons

The black Kala Nak, King of the Underworld, had been aware for some time that the demons around his city were growing more powerful. These were the demons that had joined Saha Maliwan after he had fled from Pra Narai to Badan. Since then they had become as numerous as the serpents. Kala Nak decided that in order to preserve his power he must attack the demons, subjugate them, and by so doing, end their influence. He felt that because of the intrinsic evil of the demons, that such a confrontation was inevitable.

When the serpent army attacked, the demon-army fled, for they greatly feared their enemies' poisonous venom. Saha Maliwan witnessed this defeat and thought carefully about it. He knew that the snakes were afraid of only one thing,-the bird Krut. Moreover, his friend Lasatian, to whom he had given the cloud-chariot Butsabok, had the magic bow Witsanu Wet. The arrows of this bow would, as soon as they were fired, turn into Krut. He sent a messenger to King Lasatian in Longka, telling him of the serpent's attack and asking the help of him and his demons. When Lasatian received this message, he was angry. He could traverse air, water, earth and fire, and so led his mighty forces in a rapid march to Badan.

The army of Nak was overwhelmed. Kala Nak himself was struck by an arrow and disabled. He then changed himself into Ananta Nakarat, the seven-headed serpent of Heaven. His eyes, as large as the sun, sprayed spark which could burn up Heaven. He attacked Lasatian. The demon king, however, took up Witsanu Wet, whose arrows changed into Krut as large as the god Pra Prohm. The Krut seized Kala Nak by the neck and brought their writhing,

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shrieking captive to the demon king. Lasatian thanked the Krut for subduing and capturing the snake. Suddenly Kala Nak changed himself into a handsome young man and threw himself at Lasatian's feet, his forehead in the dust. In return for his own life, he offered his beautiful daughter Kala Akee, the Black Fire, as ransom. The demon accepted this gift, and allowed Kala Nak to return to his own city on the condition that Maha Yom Yak, the great Demon of Death, and son of Saha Maliwan, would in the future rule the entire Underworld. Kala Nak, however, would remain as king of the serpent kingdom.

Lasatian took leave of Maliwan and returned to Longka. In a triumphal procession he led Akee, the most beautiful daughter of the Four Nether Regions, through the gates of his city. In the palace he gave the dark jewel to his son Totsakan.

As Lasatian had reigned for a long time, he felt Death near.

He called Totsakan and charged him.

"You will reign as King of Longka with Akee, your wife, whose love is greater than all four hundred and eighty thousand concubines of the palace."

The king bequeathed his chariot Butsabok Kaeo to his son Kuperan; the King of Kaladjak, the black country in the snow forest of Himapan; Tepanasoon would rule the city of Djakrawan in the mountains. Atsa Tada would rule Watakan, Maran would be king of Solot, Khorn would rule Romakan; Toot, the land city of Chonabot, and Treesian would receive the fish city, Matchawaree. He gave his daughter Samanakha, in marriage to Chiuha Yak, the commander of the Longka army. Only Pipek, the seer, and

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Koompakan would not be kings. They would stay in Longka as advisors to their brother Totsakan.

As Lasatian had ruled sixty thousand years, he called Madjurat, the death god, and ended his magnificent existence. Totsakan was crowned, and his kindred departed for their kingdoms. The demon-family of Lasatian were now a great power in the world, yet Totsakan tried to win even more friends: Atchakan; the beautiful Paidjitra; wise Satasoon; the blundering Mulapalam; Djakrawat, the emperor; his good uncle Sataloong, and Mahaban, the guardian. Through many visits the demon king cultivated their friendship. Thus, Earth was brought quietly under the domination of demon kingdoms.

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Totsakan Straightens the Heavenly Mountain Krailat

The demon Wiroonhok sat in his glass palace under the three-pointed mountain Treekoot. He was the leader of many demon soldiers. Seven times each year he pledged his allegiance to Pra Isuan. The time for this ceremony had come again. He climbed Krailat, where Pra Isuan was asleep in his splendid bed. Wiroonhok knelt on every step of the palace stairs and pledged his allegiance in a loud voice to show his love for the god.

A Tookae named Sarapoo sitting on the mountain top watched Wiroonhok and thought this was very funny, for Pra Isuan was asleep and the demon was not really pledging his allegiance to anyone! He called out "Took-kae" in reply to each of Wiroonhok's cries. Finally Wiroonhok looked up and saw that Pra Isuan was asleep and he was being laughed at by the lizard. He snatched off the golden chain he wore over his shoulder and hurled it at the tookae. The lizard was blasted to bits, and the power of the chain caused the mountain to tip to one side. Swearing that henceforth he would have nothing to do with gods, he stormed angrily back to Badan.

The noise and shaking of the mountain woke Pra Isuan. When he saw what had happened, he sent out a message: Who would come and who was strong enough to set the mountain aright? All his followers accepted, hoping to have the god grant them a wish. All tried, but failed to budge the mountain. Pra Isuan then sent the four-headed Jetubot to call Totsakan to Krailat. Totsakan wanted to right the mountain without help. In order to do this he used magic to make himself as Mount Pra Sumen. He set himself solidly

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and put his shoulder to the peak. With his twenty powerful arms he securely grasped the mountain, and set it upright.

This display of strength frightened the angels and gods, and they fled in all directions. Since he was entitled to a request, the lustful demon asked the God for Pra Uma, Mother of the Angels and Gods, and Pra Isuan's beloved wife. The god begged Totsakan to change his demand but to no avail, and he had to hand her over. Totsakan leered at her lustfully, and when he was satisfied, picked up the goddess to carry her away. Pra Uma made her body as fire, trying to burn the demon, and Totsakan had to let go. Since he could not hold her in his arms, he placed her on his ten-faced head and flew away. When he reached the earth, his head ached from the heat and he had to again put Pra Uma down. Thus he led her through the forest in the direction of Longka.

When Pra Narai saw that Pra Isuan had been forced to give up his wife to the demon king, he came immediately from his throne in Kasian Samoot to win back Pra Uma. He changed himself into a good-hearted demon-farmer who, in the way of those on earth, tilled his fields to plant trees. However, he planted his trees upside down, so their trunks and roots stuck out.

Just then Totsakan appeared with Pra Uma. He saw the work of this simple man and said, "Grandfather, why do you plant these trees upside down? That is silly!"

Pra Narai replied, "Why do you scold an old man? I know much better than you and because you have no experience, your knowledge is that of an empty-headed fool!"

Totsakan was angry.

"Old man, you are risking your life! Are you saying that I am as stupid and inexperienced as you?"

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Pra Narai shot back, "Go ahead, kill me! But I am afraid the lady you have with you will burn up your manhood and prevent you from having more sons."

Totsakan knew the old man was right. He would be as fruitless as a dead tree.

He asked the old man, "Which woman should I take from Heaven then? She must be beautiful of face and faithful in love."

Pra Narai replied, "There are many beautiful women in the world. The best one for you, however, would be Nang Monto, the Beautiful Angel."

Totsakan heard this with joy. He flew back to Pra Isuan with Pra Uma and asked for Nang Monto. Pra Isuan granted this wish and gave him Monto. He embraced her and, holding her tightly with all twenty arms, flew away. Her beautiful body made him forget everything else as he flew on, blinded by love and joy.

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During this time Palee sat on the balcony of his palace in Kheet Khin looking over his country. In the distance he saw an unusual figure approaching. It was Totsakan, tightly holding a woman, flying over his palace. Palee seized his trident and swung into the sky, quickly reaching Totsakan.

"What are you doing, ten-heads, so forgetfully and brazenly flying with a woman through my kingdom? You fly right over my palace as though you have no respect!"

Totsakan said, "The skies are open to all. I did not know I flew over your palace. I didn't come here to step on the king's head, even if he is just a common ape!"

Palee was furious. He, the son of Pra Indra, a forest ape!

He brandished the trident and growled, "This woman belongs to me!"

Then he tried to pull Nang Monto from the gian't grasp. But Totsakan was strong. He could fight with ten arms and hold Monto tightly with the other ten. Palee, however, had the celestial trident and when he struck Totsakan with it, the demon lost half his strength. The fight went out of the demon, and he thought he was dying. Palee pulled on the woman once more, and this time the demon could not hold her. Palee flew away, Totsakan in pursuit, but the demon could not catch him. Finally he broke off the chase and angrily returned to Longka.

When Palee brought Monto to his castle, he admired her beauty and fastened his gaze on her beautiful body. Monto

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placed her hands together to show respect to her new master.

The King of the Monkeys asked, "Sister, why were you with the demon? Here in Kheet Khin you can be greater than any concubine, you lovely thing!"

Monto replied, "Pra Isuan gave me to Totsakan. If I stay here, the Three Worlds would be angered by your chattering about me."

Palee retorted, "Sister, did you go with the demon in order to win the praise of the Three Worlds?"

The monkey pledged her his love and his life. With all his art and guile he entreated her to change her mind. Finally he knew only one way–magic. The magic words of the monkey softened Monto's resistance, and the monkey took her.

Meanwhile Tosakan had reached Longka.

He went straightway to the bedchamber of his palace and declared, "I have lost my manhood. My honor is slighted. An ape has broken my heart!"

Kala Akee, his dark wife, tried to cheer her husband. But for seven months Totsakan thought only of the white Nang Monto. Pipek and Koompakan saw their brother's sorrow and were sad. No one could lift the king's distraction, so they went to his teacher Koboot, to bring him to the palace in Longka.

When Totsakan saw his teacher, he brightened. He knelt before Koboot and blessed him with clasped hands. Koboot wishing to help him, said that Totsakan should seek the

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help of Angkot, Palee's former teacher, who would lead his pupil back on the path of righteousness.

Totsakan went to Angkot and told him how Palee had robbed him of the gift of the gods, his beloved, Monto. Angkot took pity on him and while the demon waited in his hut, he flew to Kheet Khin. Palee greeted his teacher warmly. Although Angkot appealed to him, Palee wished to keep Monto and asked for the reason. He knew that Monto was pregnant six months with a monkey son. If Monto brought her child into the world in Longka, Totsakan would kill him immediately. He could therefore not give up the mother and her unborn child.

But Angkot said, "Fear not, King; I will take the child from Monto's body and put it in a goat where it will continue to grow. When Monto is ready to go back to Totsakan, you must not stop her."

The Monkey King called Monto and told what Angkot had said.

"Oh, I understand," said Monto bitterly, "I belong to not one, but two men! Women with two husbands are the lowest in the world!"

She cried so hard that she fainted. Angkot took a knife, opened her womb, and transferred the baby to a goat. With magic words he healed the wound and took away the scar. Then Angkot restored her virginity and expunged the last trace of the monkey. When Monto awoke, she stood before him renewed. He took her by the hand and led her back to his hut, where Totsakan waited.

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Happily, the demon took Nang Monto home to Longka. He placed her on a diamond throne and looked at her lovingly, singing, "The Lord of the World has given you to me, my love! My darling!"

The marriage to the powerful demon pleased Monto so much that she forgot all that she had learned from Palee. Their deep and insatiable desires united the lovers.

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Totsakan is Beaten by Palee

Angkot assisted in bringing Palee's son out of the goat's belly into the light of day. After he had named the young monkey Ongkot and had called on the gods to give him their blessing, he went back to his hut in the forest.

When Ongkot was ten years old, he was taken to the river Yamuna for the bathing ceremony. All the hermits, seers, and sorcerers were called upon to fix a propitious date and to sanctify the water. The astrologers told Palee that the ceremony should be held before eleven in the morning, for otherwise it would be interrupted by a fight with the enemy. Palee would, however, win the fight. Totsakan heard of the ceremonies in Kheet Khin, and decided to avenge himself on Palee. By taking Ongkot's life he could blot out the last vestige of his dishonor that was left on Earth. Since the water in the river was holy and no traveler was allowed to stand in it with clothes on, Totsakan went to the river and changed himself into a great crab with cruel claws and lay on the bottom of the river. When the pink of morning began to color heaven, the ceremony began. Ongkot undressed completely, then donned a holy tunic, and followed his teachers into the water. All the hermits accompanied him. Suddenly the soldiers who stood watch in the water to protect the crown prince, discovered the monstrous crab. While some bravely sought to bring the crab to shore, others ran breathlessly to the King to tell him of the great peril that lay in the water. Palee hurried to the riverbank, seized the crab and pulled him out of the water. In the grip of Palee, Totsakan again lost half his strength. In fear he changed himself back to a demon. The bystanders helped Palee tightly bind the demon with a strong rope. When

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Totsakan at last lay helpless on the ground, the king clapped his hands and laughed with joy while all his monkeys, both large and small, mocked the demon. Then they continued with the ceremony. Music from gongs, drums and trumpets spread over the land. Sukreep, the Vice-King, dipped his nephew's head in the water while holy men chanted from their ancient books to bring strength and fortune to the crown prince.

When the ceremonies were over, Totsakan was brought in front of the palace in chains. To the delight of his son, so recently saved from death, Palee allowed his soldiers to beat the demon bloody as punishment. Each was allowed to cudgel Totsakan as he wished. This went on for seven days and seven nights. As an added insult, Palee let Ongkot pull Totsakan around the palace on a string like a toy crab. Totsakan became thin, misshapen and sad. Finally Palee took pity on him and let him go.

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Totsakan is Made Immortal by Magic

Totsakan returned to Longka, crushed in spirit by his second defeat at the hands of Palee. He was so ashamed that he would not look at anyone's face. He was the laughingstock of the angels and monkeys. Moreover, if he ever fought with Palee in the future, he would simply be defeated again. He must find some way to help himself. If only he could put his heart somewhere outside his body–then he would be immortal!

The wise Koboot came when he heard of Totsakan's defeat. Totsakan told him what had happened and of his plan.

Koboot was filled with pity and said, "Don't worry–I will make you immortal."

Totsakan followed Koboot joyfully to the black mountain Nilakiree. In this holy place the magic rite would be performed. The ceremony began. An umbrella was placed over a magic altar, and it was decorated with flowers. It was covered with gold ornaments, and incense was burned, sending off clouds of white smoke. Now followed the holy bathing of the king. He stood naked, with a string of diamonds in his hand. Then he put on a white robe, sat on the altar and sank into a deep trance. Koboot now began the incantations. He sprinkled the monster's heads with water and chanted loud and long. For nine months, nine days, and nine minutes the seer prayed while Totsakan sat motionless.

The crucial moment had arrived. Totsakan's heart rose slowly out of his breast! With a jubilant cry the hermit finished his last chant, seized the heart, and laid it in a glass container. He then woke Totsakan with magic water. The demon rose from the depths of his coma and got to his feet. He would live forever, and could not be killed in battle by

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anyone who did not know where his heart was kept. Forever would he live, and forever would he honor the hermit like his own father and mother.

Koboot would henceforth be the custodian of his heart, keeping it secretly hidden. The heart should never be kept near Totsakan, for it would fly back into his breast like a swallow flying to its nest, and the demon would again be mortal.

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Totsakan Steals the Chariot Butsabok

Kuperan had reigned for a long time in Kaladjak. Since Lasatian's death he held a special regard for Butsabok Kaeo, his chariot. In it Kuperan flew to Pra Isuan whenever he had business with the god.

For a long time Totsakan had envied his brother for having Butsabok Kaeo, and finally his restraint broke its bounds. He went out to get Butsabok for himself. He flew through the heavens intending to intercept and waylay Kuperan on his way from Krailat. Soon the chariot, which was able to move at its rider's wish, without horses, lions or elephants, appeared. Kuperan was happy to see his brother.

Totsakan, however, greeted him with harsh words!

"Butsabok belongs to me! He belongs to Longka, and he and Longka are inseparable. Step down, knave, for your kingly brother."

Kuperan, greatly angered by his brother, replied, "Brother, you are younger; you should have respect for me, the eldest of the family. But you have a bad heart, evil and twisted."

Totsakan was burning with anger. He jumped from his chariot and began to fight. The brother tried to maneuver out of his way in the narrow space, but Totsakan was able to reach his brother with his bejewelled club. He hit Kuperan in the head, knocked him out of his chariot, and sent him fleeing on foot to Pra Isuan.

Pra Isuan sat, his eyes closed in meditation, on the neck of his elephant in his garden. The shrieking of Kuperan reached his ears, breaking his reverie. The god opened his eyes and saw Kuperan, scared to death, running in a circle around the elephant, while the distance between him and Totsakan, who was chasing him, ever narrowed. Soon

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Totsakan caught Kuperan and was ready to hit him again with all the might of his club. Pra Isuan took a tusk from his elephant and hurled it through Totsakan's breast. Then he shouted a threat:

"This tusk will stay in your breast until you die!"

Crazed with pain, Totsakan tried to pull the tusk out, but he could not, no matter how hard he tried. Under the stern eye of the king of the gods and suffering terribly, Totsakan gave Butsabok back to Kuperan and went back to Longka.

On his arrival he summoned the heavenly carpenter Witsanukam, and asked him to remove the tusk. With magic Witsanukam was able to relieve the king's pain, but he could not remove the tusk. He sawed off part of the tusk and covered the wound with a gold plate. Now and then ragged shards of ivory came out of the wound, but when Totsakan was dressed, no one could tell that the god had wounded him.

Totsakan was not confined to his palace very long, as the wound healed quickly. He disguised himself as the god Pra Indra and chased angels and the heavenly queens and maidens through the clouds until he was tired of such sport. Then he dove into the ocean and took a fish to wife. Supanna Matcha, the golden mermaid, was the child of this union. He then went to the forest of Himapan, where he disported with a round-bellied elephant cow. This brought him great luck and satisfaction, as the cow brought two strong sons into the world, Totsakireetorn and Totsakireewan. Finally he returned to his palace and took Monto to bed. She bore him a son, the terrible Ronapak, with the warlike face. His other three thousand wives also bore him sons.

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When Ronapak was fifteen years old, he took leave of his parents. He was just as spoiled and arrogant as his father. Ronapak wanted to learn the various arts from. Koboot, and so the sage taught him the arts of magic. Since he loved him very much, he taught him one thing in particular that he had never taught anyone else,–a prayer which would reach Pra Isuan, Pra Prohm, and Pra Narai. For seven years Ronapak had to sit in the hut in meditation, while his bones fairly shrank, concentrating with close eyes with all his mind and heart on the three gods. At the end of this time the three gods came to the hut, and when Ronapak opened his eyes, they stood before him in all their splendor. Boldly he asked them for a weapon: From Pra Isuan he got the Prohmat-arrow; from Pra Narai, the Witsanu-Panam arrow; and from Pra Prohm, the terrible Nakabat, the serpent arrow. In place of immortality Pra Isuan gave him the ability to change himself into Pra Indra. Pra Prohm granted him a special gift: If anyone killed him, they would have to do so while he was in mid-air. If his head fell to the earth, a great fire would destroy all life. This could be prevented only by catching the head in a great bowl belonging to Pra Prohm. Ronapak exulted; no one would try to kill him, for he would be destroyed along with the earth by the fire of his blood!

Totsakan saw that Ronapak was destined to be a great hero. He created an army for his son to attack Pra Indra, who never left Heaven like the other gods to grant favors. Ronapak was a warlike and battle-loving demon. He was happy when he heard his father's plans, and helped to make a powerful army. He sought only the mightiest and battle-tried demons. The forward, right and left wings, rear and reserves were commanded by Generals Rootarakan, the mighty; Chotiwan, the shining;

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Treemek Mala, the three-faced cloud; Romadjak, the fighting wheel; and Patakan, the firm. All followed Ronapak, the great leader.

News reached the gods in their heavenly abode: Ronapak, a dangerous demon and the son of Totsakan, was going to attack Pra Indra! The gods and angels assembled, and asked the All-Powerful One for an army. The god of time, Pra Kan; the god of rain, Pra Piroon; and the god of wind, Pra Pai; Suyan, Atsakan, and Witsanukam led the army. Each leader commanded twenty million angels. With gongs, horns and drums blaring, they marched forward to attack.

When Ronapak saw the heavenly army, he stopped halfway up Mount Pra Sumen and, riding his elephant to the front, reviled the gods.

"My father is Totsakan of Longka, and he is mightier than you! Why don't you ever leave Heaven like the other gods to grant favors? You have never done this, nor have you ever paid proper respects to my father. Because of these insults he has sent me to punish you. Unless you are prepared to die, you had better go pay your respects, for I have been ordered to kill you if you don't!"

Pra Indra answered hotly, "You are nothing but a common criminal, and I will have nothing to do with you or your foul kind! If you continue to be so insolent, I will kill you!"

Ronapak gnashed his teeth, and gave the order to attack. The forward elements were heavily engaged in hand-to-hand combat, with heavy slaughter on both sides. Now Ronapak and his lieutenants moved forward, breaking the line of the army and driving them back. Ronapak let fly the horrible Nakabat. The angel army broke and fled before the serpent arrow, which spit its poison and scattered them in all directions.

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The lead general of Ronapak's army forced Pra Indra to turn his chariot back. Just then Pra Indra hurled his diamond discus, which, from the force of his throw. turned into a firebrand, and encircled the demon lord. Quickly Ronapak shot the Witsanu-Panam arrow into the clouds, and a great rain fell which put out the fire. Pra Indra threw his trident, which changed into a net that enmeshed Ronapak's troops. The demon fired the Nakabat arrow, which tore the net open. It then changed into a clutch of serpents which spit poison at the angels and caused them to flee in terror. Pra Indra saw that he had been deserted by his generals and their troops, so he turned his chariot to withdraw. Rootarakan caught the chariot, however, and held it fast. As the demons were swarming over him, Pra Indra was forced to leave his chariot and weapons and flee in frustration. Rootarakan took the weapons out of the chariot and ran to present them to Ronapak.

Ronapak was jubilant. He had won! In triumph he brought his father the discus of the vanquished god. Totsakan praised his son for his strength and craft. Henceforth he would be called Intorachit, which means "Victor Over Pra Indra".

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The Demon Nontakan is transformed by Magic into a Buffalo

Nontakan, a demon, had guarded the gate of the inner wall of Pra Isuan's palace for ten thousand years. He had no wife, and led a very lonely life. One day one of the palace maidens, Malee, went into the garden to pick flowers for Pra Isuan. Nontakan peeped through the bushes, and fell in love with her. Notakan, wishing to tease her, threw flowers at her. This frightened Malee, and she fled terrified to Pra Isuan and threw herself at his feet. The God ordered Nontakan brought before him. He imposed a heavy sentence on the demon. He would be reborn as the water buffalo Torapa, and would have an evil heart. He would beget a buffalo son who would kill him, thereby freeing him to come back to guard Krailat. Nontakan knew that was unfair, but he did not know what to do. He was so low that he dared not even ask for mercy.

Torapa of the evil heart began his animal existence in the forest of Himawan. He gathered five thousand cows and killed all the bull calves they brought into the world. The life of a buffalo pleased him so much that he thought of living thus forever, but that would be possible only if he succeeded in killing all his sons. Many years later, however, one of the cows fled from the herd as soon as she had received his seed. The black cow Nila hid herself in a cave because she did not want Torapa to kill her calf if it were a bull.

And indeed, she bore a sturdy bull calf, whom she raised in the cave with her own milk. When he was old enough to understand, she told him why he had never seen his father. And thus was planted the hatred in her son, Torapee, which would ultimately lead to his father's downfall.

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A Change of Kings in the Underworld

Saha Maliwan had reigned over the city of Badan for ten million years. Out of fear of the evil Totsakan, he had fortified and walled his city round. Now he gladly turned the rule of his kingdom over to his son Maha Yom Yak, who changed his name to Sakayawongsa.

Sakayawongsa had a queen, Djantaraprapa, the Moonbeam. She bore him a daughter, Pirakuan, and a son, Maiyarap, the Demon Donkey, who was his mother's pride. Indeed, both parents loved their son, who was the diamond of their eyes, and they saw great things awaiting him. After a reign of fifty thousand years, Sakayawongsa died, and Maiyarap became king of Badan.

Sumet, the wise hermit, lived in the forest of Himapan. He had instructed Maiyarap in the knowledge of magic, and loved his pupil greatly. He taught him to change his form, to become invisible, and to make a powder which would cause others to fall into a deep sleep. He wished to make Maiyarap immortal, and so exorcised his soul from his body. It issued from his mouth in the form of a green bumblebee; which circled the demon three times, then flew off to the flowers in the field to drink honey. Filled, the bee returned to Maiyarap, and Sumet caught it. The bee would live in a palm tree on the three-crested mountain Treekoot, but would have to stay hidden. If this secret were discovered, Maiyarap would no longer be immortal. As he reentered the palace, his mother wept in pride and gratitude.

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Totsarot of Ayutaya Marries Kaiyakesee

Kaiyaket, the distant sister-city of Ayutaya, was ruled by a king named Kaiyaket. He had a fifteen-year old daughter, Kaiyakesee, of whom he was very proud. As she was now mature enough for marriage, Kaiyaket received messengers and envoys from all the princes of the world asking for her hand in marriage. The king loved Kaiyakesee as much as his own eyes, however, and rejected all the suitors because he felt them unfit for his daughter.

Kaiyaket had heard of Atchaban of Ayutaya, the son of Anomatan, who once ruled that city. He knew that Atchaban was a brave and clever warrior, and had heard the story of how he killed the demon Asura Pak and had placed his head on a pole before his city. He also knew that Atchaban had a son, Taow Totsarot, who was handsome and, conveniently, single. He was naturally desirous of befriending so noble and powerful a king, and decided to forge an alliance with him by offering his daughter in marriage to Totsarot. Accordingly, he sent his daughter to Ayutaya with a letter professing his high regard for Atchaban.

Atchaban was delighted at the friendly message. Totsarot was charmed by the beautiful princess, and promptly fell in love with her. Atchaban sent a message back to Kaiyaket praising his daughter as the most beautiful in the world. In a further exchange of letters the dowry was settled, and so Totsarot and Kaiyakesee were married.

As Atchaban was old, he decided to turn over the kingdom to his son, so shortly after the marriage, Totsarot was crowned king of Ayutaya. Atchaban then went into the forest to live as a hermit.

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While traveling through the forest he met a hunter carrying a deer on a sling.

He took pity on the poor animal and said, "You must not kill this deer!"

"But I am very hungry," the hunter replied, "and I must have something to eat!"

The good Atchaban offered the hunter as much of his own flesh as the deer weighed if in return he would release the deer. He prayed that cutting off his own flesh would not be too much pain to bear. When the hunter began to cut away his flesh, Atchaban indeed felt no pain, but when the hunter had finished, there was no flesh left, and Atchaban was dead! Pra Isuan had watched this sacrifice, and decided that Atchaban should be reincarnated in Heaven. He came to the forest and took the good king away to Mount Krailat.

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Totsarot Slays Patootatan

The demon Patootatan lived in a cave on Mount Surakan in the Himapan forest. He was very strong and full of evil. He was an inveterate debaucher of young girls. In spite of his insignificance, he schemed to overthrow Pra Indra. With his club and bow he came out of his cave and flew into the clouds, where he saw a beautiful young maiden. Immediately succumbing to his carnal cravings, he chased her, knocking angels right and left with his weapons as he went.

Some of the angels fleeing from him met Pra Indra, and told him that a demon had broken into Heaven. The god drew his sword Pra Khan and wondered who would be most suitable for defeating the demon. He sent a servant in his chariot to Totsarot in Ayutaya to tell Totsarot to come and do battle against the demon with Pra Indra's sword. Totsarot, who was sitting in a garden house in his palace outside the city with Kaiyakesee and two of his other wives, was pleased at the request. When he sent his wives back to the city, Kaiyakesee stayed behind to go with her husband.

Patootatan was then nearby in a diamond garden testing his strength. He saw a man in the chariot of the god approaching. And the man had brought his wife along! Patootatan looked Kaiyakesee over carefully and his blood began to heat with passion.

"Who are you?" the demon cried.

Totsarot answered, "I am Taow Totsarot, descendant of Pra Narai! Pra Indra has asked me to kill you for your insolence. You will see my power if you don't run away first!"

The demon's lust got the upper hand.

"Little man, you must be very frightened if you have to bring your wife along! I will take her for my own wife!"

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He jumped into Totsarot's chariot swinging his club. The king climbed onto the giant's shoulder and struck him heavily with Pra Khan, driving him off. Patootatan hurled his club which changed to a wall of fire surrounding the chariot. Totsarot threw his sword which changed to a rain that put out the fire, shattered the club, and then returned to the king's hand. In the affray the axle of Totsarot's chariot had been broken, and now Kaiyakesee held it together so the chariot could move. Her love for her husband was so great that she was uninjured. The demon fired an arrow, but Totsarot hurled the sword again, shattering the arrow and piercing the giant's chest, killing him. Totsarot now turned around and saw his wife. She explained what she was doing, and told him she had done this out of love for him. In thanks Totsarot granted Kaiyakesee a favor; she would have whatever she wished. When the angels heard of Totsarot's victory, they danced for joy, and Pra Indra sent Totsarot his own heavenly chariot.

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Kalaikot, the Seer, is distracted

It had not rained for three years in the kingdom of Romapatan. King Romapat tried to bring rain by a great ceremony of magic and incantation. For seven months and seven days he sat in meditation, yet not so much as a single cloud appeared in the sky, and the sun sent its singeing rays down on the dusty land. A hunter heard about the king's meditation, and came to explain why there was a drought.

The hunter told him, "The hermit Kalaikot is to blame. He is so mighty in magic and his meditations are so powerful that he doesn't allow a single raindrop to fall for fear it will disturb him. If someone could distract this great seer, if even for only a moment, the spell would be broken and rain would fall ?"

King Romapat instructed his daughter, Princess Aroonawadee, the Redness of Dawn, to go into the forest, seek out the hermit, and awaken him from his meditation. Aroonawadee greatly loved her father and his people, so she did so gladly.

In the forest of Himapan at the edge of Romapat's kingdom, Kalaikot sat in a trance of meditation. As Aroonawadee approached him, she saw that he had the face of a stag, and remembered that Isising, his father, had union with a doe. Aroonawadee knelt before the holy one to try to bring sight back to his eyes.

Kalaikot awoke and, seeing her before his altar cried out, "Oh, what is this wonderfully beautiful animal ? I have never seen anything like it !"

Aroonawadee was indignant.

"I am a woman and not an animal !"

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Kalaikot asked her, "What sort of animal is a woman who has horns sticking out of her chest?"

For he had no knowledge of women or their ways, and was completely inexperienced with their cunning.

"These are strange horns which do not grow out of my head but out of my chest. They are different, soft as cotton. You can feel for yourself."

When he touched her breast, he was aroused, and forgot everything else and made love to her.

Aroonawadee became the wife of the hermit who was half-deer, half-man, and the spell was broken. She told him that she had distracted him because the lack of rain had caused famine in her country. He was sad that he had harmed others. He left his hut and returned to Romapatan with her as her husband. The kingdom of Romapatan had rain once more, and King Romapat joyfully thanked his daughter and her husband.

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The reincarnation of Pra Narai

King Totsarot of Ayutaya had three wives, but was childless. Because of this he ordered all the sages of his kingdom, both great and small, to assemble at his Palace. The revered Wasit, the friend of the monkeys; Swamit; Watcha Akee, of the fiery words; Paratawat; these and many others came.

They had only this advice: "Go to the seer Kalaikot, our leader, in the Kingdom of Romapatan. He will help you."

King Romapat was overjoyed with the visit of King Totsarot. However, Kalaikot sent him back to Ayutaya. Under the direction of his sorcerer he must build a magic fire and implore Pra Isuan to grant him the favor of children. The great God himself would thereby help. The great preparations were begun as soon as Totsarot reached his own kingdom. Kalaikot and the four hermits also advised Totsarot to let Kalaikot go to Pra Isuan with the suggestion that this would be an opportune time for the reincarnation of Pra Narai.

Kalaikot flew to the God and said, "Send Pra Narai, so that the demons will at last be subjugated!"

Pra Isuan accepted the request. The time had come to send Pra Narai to Earth. He sent Pra Indra with his angels to Kasian Samoot, the Milky Ocean, where Pra Narai was resting on Ananta Nakarat's coil. To his left lay the great god Pra Ko Sri and to his right lay Pra Laksamee, the goddess of Fortune. At first Laksamee hesitated to wake her husband, but finally Taow Ko Sri blew on a conch shell and woke him. Pra Narai went to Pra Isuan and announce that he was ready to fight the demons immediately.

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Pra Isuan told him, "The world is in great trouble because the demons boldly and foully oppose everything that is good. For this reason, Pra Narai, you will be reborn as Totsarot's son, and from now on, the royal family of Ayutaya will be your own."

Pra Narai asked for Pra Laksamee to be born as his wife, for a club and discus for protection, and for Nakarat to be born as his brother, Pra Lak. Pra Isuan gave him the wife, weapons and serpent for a brother. Pra Narai would be known as Pra Ram in Ayutaya, and Pra Laksamee would be born in Longka as the daughter of Totsakan, and would be called Nang Sida.

When the gods and angels heard that the great battle would soon begin, they crowded around Pra Narai, asking if they might be his soldiers. Pra Isuan granted their wish, so they would be reborn in the form of black generals of the monkeys.

Pra Rahoo, the moon-stealer	as Nilapanan
Pra Pinai, the son of Pra Isuan	as Nila Ek
Pra Pinet, the elephant god	as Nilakhan
Pra Ket, the comet god	as Seni Kumitan
Pra Angkan, the god of the planet Mars	as Pra Witsantrawee
Pra Himapan, the forest god	as Komut
Pra Samut, the ocean god	as Nilarat
Pra Ploeng, the fire god	as Nila Non (Nilanon Montree)
Pra Saowaree, god of the Planet Saturn	as Nilapanorn
Pra Suk. god of the planet Venus	as Nilapasan
Pra Paruhatsabodee, god of the planet Jupiter	as Maluntakesorn
Pra Put, god of the planet Mercury	as Surasen

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Pra Djan, the moon god	as Sataplee
Pra Wiroonhok, the flower	as Keyoon
Pra Wiroonpak, the serpent prince	as Mayoon

Pra Isuan granted each of the gods and angels a favor. If any were killed in battle, he would be restored to life simply by the wind blowing over him.

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Kalaikot returned to Ayutaya and told the king the good news. He then began preparations for the great incarnation ceremony. All the rooms of the palace were decorated. The glasses and dishes for the feast were cleaned. The five hermits came to read from the holy books. Fires were kindled under the cooking pots by the strength of ancient incantations, and holy rice began to cook. The food smelled delicious, and its odor drifted throughout the countryside, and even as far as Longka. Nang Monto was sitting there in the palace and as she smelled the food, she became very hungry, She told Totsakan that she was hungry and that he must get her some of the food, no matter what the cost. He would not think of it.

"If I don't have some of that food," said Monto, "I will surely die!"

Totsakan sent for Ka Kanasoon, the queen of the crow, who lived in the crow cliffs of Longka. She changed herself into a giant crow and, at the king's direction, flew off to Ayutaya. There she landed on the holy rice bowl and took a piece of rice in her beak. She flew back to Longka and gave Totsakan the rice. Nang Monto thanked her profusely, and thus took into her body the strength of the God Pra Isuan.

Meanwhile in Ayutaya the magic rites came to an end. But instead of four pieces of cooked rice, there were now only three and a half!

Kalaikot gave the queens Kaiyakesee and Kaosuriya, who were descended from the sun, a whole piece each. Samoot

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Tewee, the Queen of the Ocean, was given the rest. Soon the wives were pregnant. The hermit left the assembly and went home to his hut.

The power of Pra Narai came to lie in Kaosuriya; the diamond discus settled in Kaiyakesee, and Samoot Tewee came to hold the godly serpent and the bejewelled club.

One time after the celestial conception the three queens went into the forest of Salika. The demon Herantoot Yak lurked there. His cave was in the forest of Himapan, and he ate animals and men for food. Now he lay in his lair in the forest, not having eaten for a long time. He thrust his great paw out of the thicket to snatch the pregnant women and eat them.

Totsarot was following along behind his wives. When he heard a crackling in the underbush, he drew his sword, ready to attack. But the demon changed himself into two, and the frightened wives came running back from the evil creatures to the king. The two demons threw double arrows of fire, but Totsarot threw his sword in the air, and it came down as rain and put out the fire. Then with a mighty blow he struck down both demons at once and killed them. The angels were joyous over the victory of their hero, and they carried him back home.

When the hour of accouchement arrived, Pra Indra sent his four wives to Ayutaya to be midwives. Suchada, the Noble-Born, attended Kaosuriya; Sudjitra, the Good-Hearted, helped Kaiyakesee; and Sutama, the Good Truth, and Sunanta, the Good Joy, served Samoot Tewee.

The mothers were delivered of their powerful sons one after the other. The Goddesses, their work finished, returned

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to Pra Indra. The holy hermits of Ayutaya prepared for the christening ceremony. Kaosuriya's son, who was the reborn Pra Narai, was named Pra Ram. His green face was his distinguishing feature. Kaiyakesee's son was named Pra Prot, the dutiful, and was really the diamond discus in the form of a man. His face was as red as a ruby. Samoot Tewee's twin sons were named Pra Lak and Pra Satrud. They were the serpent throne and the club of the gods, respectively, gold and purple of face. The conquerors of the demons had been born on Earth.

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Nang Sida, the Beautiful, Finds a Father

At the very instant as the queens of Ayutaya, Nang Monto also began labor. Queen Monto had a daughter, as Pra Isuan had decreed. Scarcely had the pretty little head emerged when three times from the mouth of the infant came the cry, "Phlan Rap, Death to the demons!". Everyone except Totsakan and Nang Monto heard this.

The king asked his brother Pipek, whom Pra Isuan had given the all-seeing eye of a seer, to cast her horoscope. Pipek came with a fortune chart and a stylus, and determined that this child would bring great misfortune on the evil demon. Nang Monto heard this with sadness, and at first did not believe it, thinking that Pipek was jealous. Totsakan asked the palace soothsayer to cast his own prediction, which he did. Again, the answer was the same. Totsakan tried to kill the child on the spot, but Nang Monto caught him and screamed loudly that he would have to take her life as well as that of the child. She beat her milk-laden breasts and interposed her body to receive the blow of his fist. Totsakan took pity on her, and Pipek advised him to let the child live shut up in a glass urn. Totsakan agreed, but commanded a servant to throw the urn into the river. This was done, but as soon as the jar was thrown in the water, a lotus rose beneath it and kept it afloat.

The river goddess Manee Mekhala and her daughters carried the urn with the celestial child out to sea to a place where beautiful water lilies bloomed. Great and small fish played around their stems, and there the child would he able to live happily in its lotus blossom. Pra Isuan sent his angels to open the urn. It floated through the water on a otus blossom to the ancient river Neranchala. The angel

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pushed the urn toward shore near the hut of a hermit. Chanok, the Father, the king of Mitila, lived there with another old man named Soam, the Golden Moon. They saw the lotus bloom on the water and pulled it ashore. He saw its contents and when the urn was opened, out came a beautiful maiden.

Now, Chanok had not been able to give his queen, Ratanamanee, any children, and this discovery overwhelmed him with joy. In a meditation it occurred to him that this child could be his!

He fed her milk from his fingertips. The gods were delighted, and told him that Soam should bury the urn beneath a great Rang tree. At Chanok's request Pra Isuan caused a lotus to grow out of the burial place so that the interred daughter of Heaven could be found later. Angels stayed by the tree to Protect her.

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The Youth of the Princes of Ayutaya

King Totsarot's sons were twelve years old, nearing the age when they would have to learn of art and knowledge, in order to triumph over the growing enemies of their father's city. The time had not yet come, however; childish games were their life. The hunchback Kudjee, Kaiyakesee's maid, went into the garden to pick flowers. She watched the children and was very pleased. At the instigation of the pages, Pra Ram turned his bow on the old woman. His arrow struck her back and caused the hump to move to the front of her chest. A second arrow struck the hump in the front and made it go back. This happened so quickly that Kudjee did not notice what had happened, until all the children's laughter made her realize that she was being ridiculed. Kudjee was furious with the princes as well as the pages who had taught them such games, but the bitterest anger was poured on Pra Ram. She swore to get revenge on them all.

When the sons were fourteen years old, they learned the use of weapons, elephant fighting, and horsemanship. Then their father called the hermits Wasit and Swamit, who were great teachers. They gladly took the four children as pupils. The children took leave of their father and three mothers, and followed the teachers into the forest. Totsarot let them go without a guard of soldiers, in order to strengthen them with self-reliance, and because he favored freedom and happiness of heart. The children learned all the knowledge and art which a king must know. From archery they learned control and how a man uses the strength of his body. Above all, they learned the magical incantations and arts which

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were written in ancient books. When the end of their studies came, the hermits had pangs of great sorrow. In their meditations in magic fire they had asked the gods for magic arrows for Pra Ram, Lak, Prot and Satrud. Pra Isuan, sitting on his celestial throne, threw down four bows and twelve arrows with magic fire. On each arrow was the name of the prince for whom it was intended. They would be victorious over pirates, demons and giants with these arrows. Pra Ram had one arrow Prohmat, which could fly to heaven. The second arrow was called Akaniwat, and glowed like the sun. The third arrow, Pralaiwat, could fly to Mount Djakrawan and down to Badan.

Pra Prot's first arrow would go as far as the Panjanatee river, the second could go to the four continents of the earth, and the third could go to the Himapan forest. Pra Lak's first arrow could go to the Akanirut heaven, the second could multiply many hundred thousand fold in flight, and the third could go to Longka. Pra Satrud's first arrow could become a storm, the second could become rain, and the third, a fire. When the four princes tested these weapons, each came back to its master by magic.

Now the hermits sent the princes back to Ayutaya. There their father let them sit on golden thrones. Their learning gave the king great satisfaction, for there was now no one in the world who was mightier than the four sons of King Totsarot.

King Kaiyaket of Kaiyaket learned that his daughter Kaiyakesee in Ayutaya had given birth to a son who was a great archer. He sent a message to King Totsarot asking if Pra Prot, his powerful grandson, could come to live in Kaiyaket. Kaiyaket was already quite old, and held no more hopes of

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having a son of his own. King Totsarot called Pra Prot and told him of Kaiyaket's request. Pra Prot did not want to leave his father and mother, but said he would go.

The father's heart was heavy when he had to send his son away, and he said, "Oh, my child, both of your father's eyes will watch over you as you go far away."

Totsarot sent Pra Satrud along on the journey, and after both sons had knelt before him in the dust, they took their leave. Pra Ram and Pra Lak remained in Ayutaya readying horses and soldiers for war, while their brothers went to Kaiyaket.

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Swarms of Crows Attack the Hermits

Totsakan was greatly disturbed. The hermits of the world of man had developed great powers, so that by meditation and their rituals of magic fire they could call miraculous weapons from heaven. They could fly through the air, and soon would be as powerful as the demons!

Totsakan would therefore have to make their magic fail and tear down their huts in order to restore his own power. The ten-headed demon asked the evil goddess Ka Kanasoon and her flock of crows to fly to Ayutaya and put an end to the hermits' magic. The sky rustled with the flapping of wings as the goddess led her crows to the attack. With sharp claws and rapacious beaks they attacked the hermits' leaf huts, scattering them to the winds. They knocked the hermits around and pulled the beards and hair of those who had seen celestial visions in their dreams. Shrieking, the old men scattered in all directions, while the jubilant crows flew back to Longka.

The frightened hermits met with the Wisest of the Wise, Wasit and Swamit. What should they do to defend themselves against the ghostly birds? Wasit and Swamit found the answer in their meditations: Totsarot's sons would defend them against the next attack of crows. The two seers went to Pra Ram and Pra Lak in Ayutaya. The youths were pleased to be given the chance to fight the demons, and they took their bows and arrows and followed their old teachers. When they arrived in the forest, they hid themselves among the shattered huts.

Seven days after the first forray, Totsakan sent the Queen of the Crows on a second attack. Again the birds broke like a storm of claws and beaks over the hermits. The

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brothers shot their mighty arrows, and immediately the crows changed themselves into demons. Wounded by Pra Ram's arrows, many fell to the ground dead. Pra Lak shot his fire arrows, and many flapping crows were burned up in midair. When Ka Kanasoon saw this, she was furious, and gave a shriek that was heard clear to the forest of Himapan. She attacked the princes boldly, attempting to tear the heroes to pieces. She could not get close enough, however, for both princes rained heavy blows on her with their clubs. Pra Ram then put an arrow through her breast and she doubled into a knot and fell to the earth dead.

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The Battle with the Flying Horses

The few crows who could still crawl slipped to Longka and told Ka Kanasoon's sons, Swahu and Mareet of their mother's defeat and death. Swahu and Mareet swore revenge on the men. With four thousand horses they went into the air, the sound of the hooves ringing from Mount Djakrawan to the end of the world. Swahu and Mareet came to the place where their mother lay dead. The horses gathered in the sky over the shattered huts of the hermits. The hermits were very frightened and called again for the help of the two princes. Their prayers had already been answered, for Pra Ram and Pra Lak had heard the horses' hooves and had hurried back to the hermits. When Swahu and Mareet saw the two tiny men, they drove their horses forward to trample them. The royal arrows streaked out, however, and brought down many of the horses, and Pra Ram and Pra Lak rushed up to Swahu and Mareet. The earth trembled from the force of the fight, which raged in all directions. The weapons of Pra Ram brought down every one of the four thousand horses. Now Swahu and Mareet conjured up a magic fire, but Pra Ram changed himself into Pra Narai, and in the form of the four-armed God, shot the evil Swahu with one of his arrows. When Mareet saw this, he fled to Longka, leaving the lucky hermits and the angels to celebrate the heroes' victory.

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King Chanok Comes Home With Lotus-Daughter

Chanok, King of Mitila, had lived alone meditating in the forest for many years, but could not achieve enlightenment. He was tired and, as he thought of his beloved old queen, Ratanamanee, he became homesick as well. His friend Soam, who had kept the secret of the urn with him for sixteen years, was told to dig up the buried urn containing the Lotus-Daughter. But Soam could not find the place where the lotus bloomed under the earth. He dug up all the ground around the great Rang tree without success, then sat down and cried. Chanok came to see what the matter was, and after giving the matter some thought, decided to send Soam back to Mitila to tell the citizens that their King was coming home. The nobles of the realm were to prepare his chariot and then come out to get their King. Moreover, they should not forget to send along an ox, a plow, and some soldiers. The procession came to Chanok's hut in the forest. The nobles knelt before the King and greeted him with their foreheads pressed into the dust before his feet. Chanok directed the soldiers to plow the earth around the Rang tree, expecting to turn up the glass urn. But this was not to be; the soldiers plowed many times around the tree, their furrows extending in ever-widening circles, but the urn could not be found!

Troubled, they told the King, "We cannot carry out your directions."

Chanok asked if Usuparat, the holy bull of Pra Isuan, might be sent to help him. When Chanok had hitched up

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the bull and had followed behind him for a short way, a lotus stem sprouted from the earth, and in its opened blossom lay the glass urn. When he opened it, a maiden as beautiful as any in heaven stepped forth. The King embraced the beautiful child, led her to his hut, and named her Nang Sida. Chanok, dressed in his royal robes, mounted his splendid chariot, and with his daughter at his side led the procession back home.

There was great rejoicing as they went through the city gates. Queen Ratanamanee cried for joy. Not only was her husband home, but she at last had a child!

After the King had reigned for some time he said, "Nang Sida is more beautiful than any maiden in all Three Worlds. The flower of her love has unfolded and it is time for her to be betrothed to a strong young man."

Chonok had kept the great bow Maha Molee, which Pra Isuan had once carried when he took the field against the demon Treeburam. He would hold a contest of drawing the bow; Nang Sida would be given to whoever could draw the great God's bow.

Officers of Chanok went to invite the princes of all the kingdoms of earth. Whoever could draw the bow would win the most beautiful maiden in the Three Worlds for his wife. The astrologers determined that the most auspicious time for the ceremony would be in the fourth month on the day of Jupiter at the time of the new moon. After planning was completed, a festival house was built. The holy bow lay on a golden altar under a diamond canopy.

The princes of every kingdom, both great and small, came with their soldiers and teachers, and the wisest hermits

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of their kingdoms. Swamit and Wasit accompanied Pra Ram and Pra Lak, hoping that through the royal marriage their kingdom and Mitila would be joined. When they arrived in the city, they immediately saw an indescribably beautiful maiden sitting at a palace window. Pra Ram looked into her eyes, and his heart was hers, even though this was the first time he had ever seen her, and then for only a moment.

The ceremony began. Pra Indra came from heaven to take part. When all was ready, Chanok came out of his palace and bowed before Pra Indra. Then his glance fell on Pra Ram and Pra Lak, who stood to one side with their teachers.

Wasit and Swamit declared, "We have come, oh King, at your invitation, to take part in the contest of the holy bow. These princes are Pra Ram and Pra Lak of Ayutaya, who are the sons of King Totsarot, the nephew of the god Anomatan. Both are worthy to take the King's daughter to wife, but Pra Ram especially so, as he is the incarnation of Pra Narai."

The King sat on his throne and ordered, "Come forth, whoever wishes to draw the bow."

All the princes tried and failed, crying, "Oh King of the Three Worlds, make the bow lighter, so I may draw it!"

A gong struck, and each had to step down.

Then Pra Ram stepped forward and said, "Sons of kings and princes, that is the bow of Pra Isuan. If one does not have great goodness and might, it will break his limbs!"

Pra Ram said no more. He did not try the bow, but sat down. King Chanok invited Pra Ram and Pra Lak to test their strength. Pra Ram asked his brother to see how

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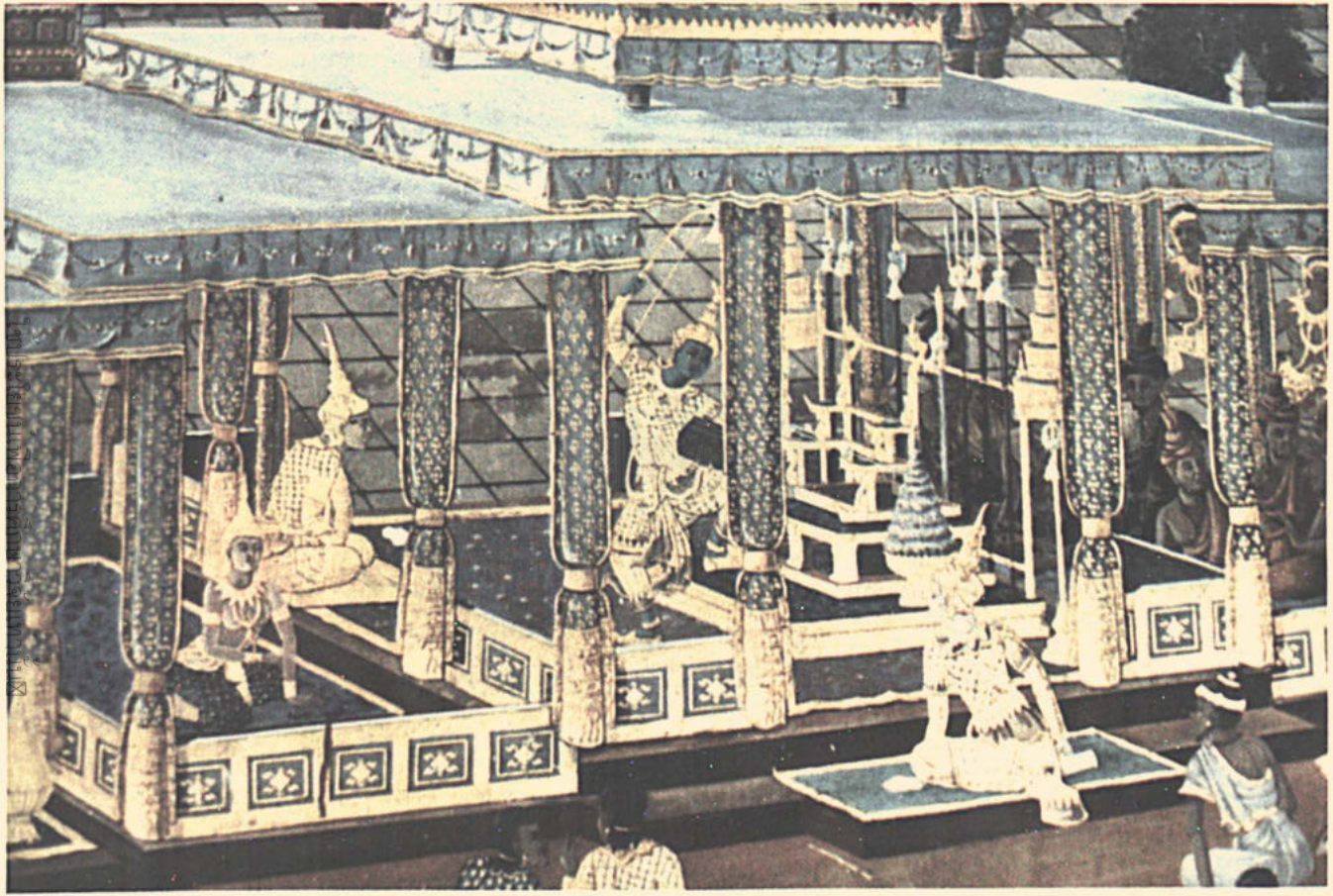

Pra Ram Wins Nang Sida

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heavy the bow was. Pra Lak stepped forth, picked up the great Molee and determined that it would be a very simple thing to draw this bow. But out of love for his brother, whose attraction to Sida he had already observed, he would not draw the bow. He rejoined Pra Ram, as victory hung in suspense. The Four-Armed stepped up, grasped the bow, and drew it with such force that the Earth shook on its foundations and storms made the sky dark as night. Suddenly it was light again, and indescribable joy broke out. The other princes acknowledged the victory of Pra Ram, and took leave of Chanok to depart with their retinues.

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The marriage of Pra Ram and Nang Sida

Chanok announced to the teachers and the royal children, "Pra Ram has drawn the bow, and is victorious. He has thereby won my daughter Nang Sida. Let us make ready for the wedding."

The King sent a messenger to Ayutaya to tell Totsarot the good news.

King Totsarot had not seen his sons for four months, when they had gone with Swamit and Wasit to fight the demon crows and had not returned. When he now learned that Pra Ram had won for him a daughter, he felt very lucky. He had horses saddled, and asked Pra Prot and Satrud to come from Kaiyaket and Ayutaya.

The sons arrived. Pra Prot would lead the procession, Pra Satrud would bring up the rear. Totsarot himself, with his wives would ride in his chariot of victory at the head of the great nobles. At dawn they drove their chariots out of the city gates and into the jungle. Pra Ram and Pra Lak drove out of the gates of Mitila, to greet their royal parents and relatives. Chanok stayed in the palace preparing to welcome them. The day for the marriage celebration was set, and the royal preparations began. Sutamantan, Food of the Holy Prayers, the eldest of the seers of Mitila, came to celebrate the marriage rites, and Pra Indra appeared with his consort Suchada and a host of angels.

The god led Pra Ram to the bathing ceremony, and the Goddess led Nang Sida to the bathing pavilion. They were washed clean with holy water. Then the youth and the maiden were dressed and decorated with jewels and flowers. Pra Ram's hand was placed atop Nang Sida's. All who saw them were happy that Pra Narai and Pra Laksamee were joined in

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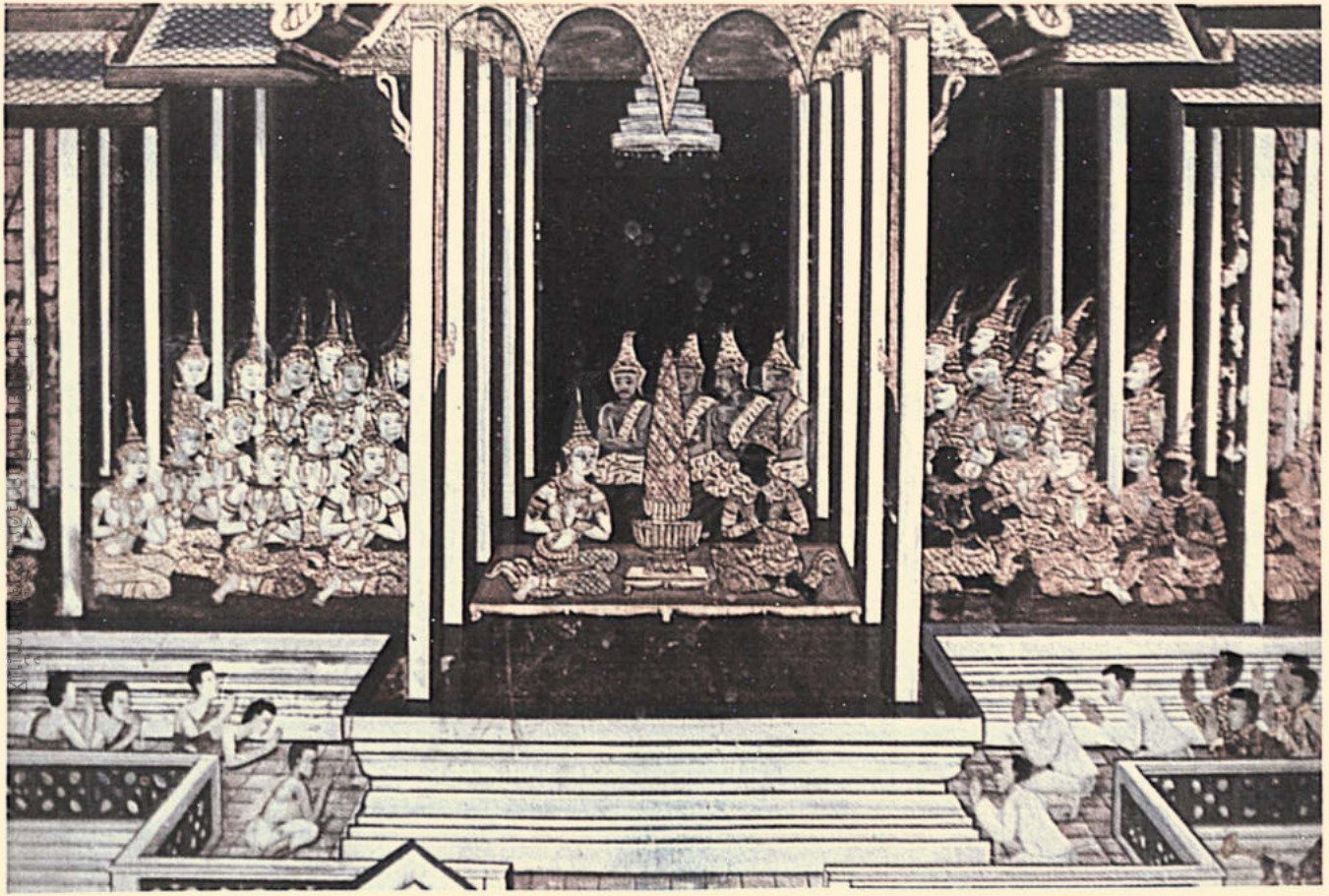

The Marriage of Pra Ram and Nang Sida

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this life. Angels flew hither and you with the highest blessings of Pra Isuan. The three hermits came forth and sprinkled Sida with the holy water of fertility. The parents took the bride and groom to a diamond palace which was decorated like a palace of heaven. The two were led to separate rooms. As the sun set and the moon rose, Pra Ram began to think of his bride. Her face was as beautiful as the moon, her eyes as a doe's. Beautiful was her straight nose and her ears, lips and chin. Beautiful was her hair, neck and breasts. Beautiful was her heart, her bearing, and her walk.

Gently, he went to her chamber and called, "Oh, my little sister, oh my love, I won the contest, and you are my prize. Please turn your face to me and talk to me!"

Sida blushed violently, and only after a long while could she even raise her head. She opened her eyes for a moment, looked into those of her husband, and immediately lowered her head. Her courage sank, because she scarcely knew her husband and did not understand the gentle yet urgent words he spoke to her. Equally wanting and yet afraid, half yielding, half resisting, she sat trembling before the might of her husband. She offered him her heart completely, and Pra Ram was amused by her maidenly shyness. Pra Ram asked her again to come close and talk to him. She replied that if he had anything to say, he could say it where he stood.

Now he lay his hand on her breast and, when she resisted, he pressed hard with his body. He gave her no more chances to be confused.

"I love you as much as myself. That is why I came to the contest, and why I won."

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Saying this he stepped closer and carried her to the bed. She was frightened, and with her small, weak hands she tried to push him away, while he pursued her ardently, now half sitting on the couch. In sweet struggle she tried to get away from him, afraid at the same time that he would allow her to escape. Gradually she warmed to him. She succumbed to the sweet words which he murmured. Her eyes closed. She forgot her shyness, her father, friends and mother. All she had known before was forgotten. Henceforth, only the love for her husband was important.

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Pra Ram conquers Ramasoon

Totsarot took leave of Chanok, for the marriage celebration had come to an end after many days. He took Pra Ram and Nang Sida with him.

Once more before she left Chanok enjoined Nang Sida to be a faithful wife. The King and Queen gave their blessing for the couple's journey. The departed moved into the distance, and for one last moment her parents saw Sida by the side of her husband. Then they disappeared into the forest. Even though it was morning, the twilight of the jungle gathered about them. When the couple had disappeared, Chanok and Ratanamanee pledged their love to each other.

A forest bird came to the nobles as they marched through the forest. He lit on the standard of the King, picked at it, and then flew away. The seers recognized the meaning of this sign, as did Totsarot: A demon was near.

Ramasoon thundered over the Three Worlds. He came out of his heavenly palace with club and axe to again have sport with men. In the forest of Mitila he met the army of Totsarot. He stood in the road blocking the way.

His axe thundered through the heavens as he roared, "You beetles, what are you doing in my forest? Who is your master? Have you no respect for someone as renowned and powerful as I? This means blood!"

Although the giant stood like a tower before him, one of Totsarot's officers replied, "What, has a Yak come to stand in the way of the mighty Totsarot? Step aside, demon, and allow Pra Ram and his young bride to pass. Otherwise we will kill you!"

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When Ramasoon heard Pra Ram's name, he immediately wanted to fight with the hero.

He said, "Where are you going, little man, with your wife?"

Pra Ram replied coldly, "I am Pra Narai and I am on the Earth for one reason only,–to kill demons."

"And I," said the giant, "am Ramasoon and have come from Heaven to kill the killers."

He sprang into the heavens, invisible and thundering, to attack his foe.

Nang Sida pleaded with her husband, but Totsarot said, "It is decided; Pra Ram will fight Ramasoon."

Immediately Sida was silent and wanted only to help defeat the giant.

Pra Ram drew the arrow–Akaniwat, and when he saw Ramasoon for a moment among the clouds, he launched the arrow, which turned immediately into the diamond discus and whirled through the air. However, it missed its target, Ramasoon's axe. The Pralaiwat–arrow was on its way; it flew high and smashed the axe. With an angry leap the demon charged through the clouds, landing in Pra Ram's chariot, intending to wrestle him into defeat. Pra Ram struck out with his bow, inflicting terrible punishment on the demon and causing Ramasoon to regret his rashness. When he saw Pra Ram's four arms, he realized he was Pra Narai, and fell to his knees begging for his life. Pra Ram spared him but made him promise never again to play his cruel games on animals or men. Ramasoon knelt to Pra Ram, and gave him the

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club which long ago Pra Isuan had given to his nephew Treemek. Pra Ram accepted this token, and decided to ask Pra Piroon, God of the Rain, to keep it for him until it was needed. Pra Ram then threw it high into the air. It flew through the clouds with a deafening roar until it was caught by Pra Piroon. The prince returned to Ayutaya and Pra Prot and Pra Satrud went back to Kaiyaket.

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The Exile of Sukreep

In accordance with the decree of Pra Isuan, the young buffalo Torapee grew up to overthrow his father. One day Torapee stole out of his cave and matched the size of his hoofprint with those of his father, and saw that his were now as large as Torapa's.

Elated, he loudly bellowed, "Now I will kill my lecherous father!"

When Torapa heard this shout, he was terribly angry. With head low, nostrils wide, and mouth foaming, he charged the interloper. Torapee repeatedly jumped to one side, tiring his attacker. After Torapa had attacked for almost an hour without result, the young buffalo, instead of moving clear, hooked his horn as Torapa charged by, slitting his belly open from end to end. Torapee saw that the old buffalo was mortally wounded and turned away from his broken eyes to take his father's five thousand wives for his own. He then galloped off to Heaven to ask a favor from Pra Isuan as a reward. The god, however, was angry, cursed the patricide, and told him that he would have a battle with the great monkey Palee, and when the monkey had killed him, his soul would go into the womb of the wife of Totsakan's brother Khorn, where he would be born as Mangkonkan. The end of his existence as a demon would later come by Pra Ram's arrow.

Torapee wheeled on his hind ledgs and made for Kheet Khin. When he arrived at the city, the buffalo challenged Palee to a fight. Palee came out of the bejewelled palace with his sword. Even before the fight began, however, he knew that Torapee was stronger than he, and was afraid that he would be conquered in front of his monkey subjects. He therefore proposed that the fight be held in a jewelled cave in a nearby mountain. Torapee agreed.

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As Palee left for the fight, he gave his brother Sukreep his last instructions: If he were killed, Sukreep should seal the hole with a stone so that no one might learn of his defeat. Then Sukreep was to rule. His brother would know whether or not he was dead, and whether to seal the cave, by the color of the blood running out.

"If it is bright red, then I am dead," Palee said, "but if it is dark, then I will still be alive."

At dawn Palee went to the cave, where Torapee was already waiting. For seven days without rest the two beasts fought.

Finally, Palee said, "You have your strength from the gods. I cannot beat you."

Torapee replied, "No, not from the gods, monkey; my strength comes only from the points of my horns!"

No sooner had he said this than the six protective spirits that lived in Torapee's body left it. The evil one had insulted them. Why should they protect him? As Palee watched the departure of the spirits, he rejoiced. He struck the buffalo a mighty blow with his sword, and Torapee toppled over dead.

Joyfully the angels sent rain down as a sign to Palee, the victor. Sukreep stood in the rain watching the cave, and saw red blood running out. He did not notice that rain was so clear that it diluted the buffalo's thick blood and made it appear bright red. He thought his brother dead and grieved. Presently, he sealed the cave and returned sadly to the city to assume the responsibilities of rule.

Palee groped back through the cave, but could not find his way out. Feeling along the walls, he finally came upon the heap of broken rock which sealed the mouth. He was unable to break out, however hard he worked. It occurred to him that Sukreep might want him shut away, so that he could claim the throne for himself. He cut the head off the buffalo and in

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desperation threw it in the direction of the blocked entrance. The stones yielded, and Palee was free. He rushed back to Kheet Khin, and abruptly confronted his speechless brother. Sukreep knelt with tears of joy in his eyes and thrust his forehead into the dust.

Palee shouted at him, "You traitor! You wanted to destroy your own brother!"

Sukreep pleaded for Palee to tell him what had happened, but Palee would not listen. In vain the son of Pra Indra begged for mercy. Palee condemned him to exile.

Sukreep was very afraid of Palee's anger and immediately ran away to the forest and wandered here an there without a home. He thought of the God's gift of Kaeo Dara and how injustice had begun, and cried.

Hanuman sat in his tree in the great forest with eyes half closed in meditation. Sukreep came along and, finding Hanuman, told him how he had been cast out. Hanuman pitied his uncle's plight. Sukreep asked him to go to Kheet Khin and bring Palee to his senses. But Hanuman had other ideas: It would be better to accomplish this through meditation. In meditation Sukreep would attain enlightenment as well as redemption.

The buffalo Torapee was later reborn as Mangkonkan, the crown prince of the kingdom of Romakan.

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Pra Ram Leaves Ayutaya

King Totsarot wished to give up the kingship which he had held for many years. Pra Prot and Pra Satrud had been provided for in Kaiyaket, so he thought about Pra Ram and Pra Lak and decided that Pra Ram, the son of his queen Kaosuriya, should reign.

Kudjee, the hunchback maid of Kaiyakesee, overheard his conversation and ran crying to her mistress. She had hated Pra Ram openly ever since he had as a boy shot arrows into her. This hatred fired her tongue. If Pra Ram became king, she would die in her mistress' place, for he would exile her. She would rather die than be exiled!

Kaiyakesee did not understand her maid's wild rush of words, but the cunning wench alarmed her by her hysterical prating.

She thought, "Why should Pra Ram especially be chosen over the other sons as King? Why not Pra Prot, my son? Who had once helped King Totsarot to win in battle? Who had been given a free wish as a reward for this service? Kaiyakesee!"

She thought about this further.

"Yes, why shouldn't Pra Prot, the mighty prince, reign?"

Kaiyakesee hurried to Totsarot. She asked him to recall his former promise, and he was pleased to finally settle his debt to her.

"Here is my request: Make Pra Prot king! Send Pra Ram into the forest to be a hermit, and let Pra Prot reign for fourteen years, after which Pra Ram may return to reign."

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Totsarot was disturbed that his wife would offend his first-born. She persisted, however. In a rage he drew his sword. In the middle of the stroke he held back, remembering his oath.

He made his sorrow light: "Pra Narai, the God, will be wrongly forced into the forest....."

Turning to Kaiyakesee, he said, "What you have asked is granted!"

Kaiyakesee ran from the room and joyfully told Kudjee what had transpired.

The hermits came. They were told that Pra Ram would join them in the forest, and they were very happy. Totsarot asked Pra Ram to come to him. Kaiyakesee lay in wait for him, and gloatingly told him of the King's decision.

But Pra Ram said only one word: "Good!"

He went to the King to take leave of him, thankful that he had but fourteen years in which to fight the demons. He then took leave of the queens, last of all Kaosuriya, his mother, who was grief-stricken at the loss of her child. She wanted to go to the King to beg him to rescind his decision.

But Pra Ram restrained her, "For what? Fourteen years is only a short time! It will go quickly, and I shall soon be back in my mother's bosom."

Pra Lak came in and announced that he would also go with his brother. Pra Ram wished to forbid this, but Pra Lak said, "I was born into this existence with you, so I must go with you, as I am your slave and your throne!"

When Nang Sida heard of the brothers' departure, she hurried in and begged to be taken along as well.

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"The younger sister must follow the older brothers. If I stay here, I will suffer, as I have neither mother nor father. If left alone, I shall surely die!"

The three took leave of the mothers and bowing to the aged, sick King, received his blessing. They departed at first light. The three royal children took one final look at the happy city with its palace glistening in the sun before plunging into the forest.

General Sumantan, who had been sent out ahead, would not allow the three to turn back. Totsarot watched his children disappear into the forest, then sank back in his throne, looked to Heaven, and groaned. A message of sorrow and love went out to his children from his stiffening lips. His sadness was so great that he decided to kill himself by holding his breath, which he did. Then Madjurat, the Prince of Death, came and took Totsarot to carry him to Heaven. He was sixty thousand years old at death.

The diamond bells of Heaven rang out as the corpse of the King was laid in its coffin.

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The Journey Through the Forest

The three royal children wandered through the forest until they came to a broad river. There was no boat to carry them across, so they lay down on the shore.

Khukhan was the King of the hunters in the country of Buriram. With five of his men he had gone into the jungle on a hunt, and soon came to the river Satong. From a distance the hunting party saw the strangers and were filled with curiousity. Khukhan saw Pra Ram and was filled with deep respect for the stranger. The hunters came near and knelt before the Prince. Khukhan directed that meat and honey be brought. Pra Ram took the provisions gratefully and told them who he was and how he and his brother and sister were to stay from the capital for fourteen years. Khukhan, full of compassion, asked Pra Ram and his kin to stay, saying that he and his companions would serve him.

Pra Ram thanked the good hunter for his offer, but would not accept; he would go still further, to the borders of the kingdom of Ayutaya. Khukhan obtained a boat, and together they crossed the river.

Khukhan led them through the surrounding forest to the hut of the wise hermit Tawacha Rusee. The hermit also asked them to stay, but Pra Ram pushed on. Khukhan bade them farewell, and departed in another direction. After a time they came to the hut of the hermit Sorapang Rusee. This elder was a renowned teacher of meditation, and was

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skilled in all the arts and sciences. He felt that the three strangers should stay with him and take part in his meditations. Pra Ram wanted to go further. Sorapang told him there was a hut on the trail to the seven-peaked Mount Satakoot which was used by weary travelers for rest.

Thankful for his help, the three took leave of Sorapang.

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The Funeral of King Totsarot

Pra Prot and Pra Satrud in Kaiyaket had not heard the rumors that King Totsarot was dead, but had heard that Pra Ram had become King of Ayutaya. They joyfully asked King Kaiyaket for permission to go to Ayutaya for the coronation. With their majestic following they entered the capital, wondering why the city was so quiet and still. When they inquired, they were told that Madjurat, the God of Death, had come and taken Totsarot's heart out of his breast. The King had been angry with Kaiyakesee, and for this reason had died. The brothers hastened to Kaosuriya and Samoot Tewee to learn the truth. In sad procession they went to the funeral pavilion and rendered their father's coffin their last respects. Together they said the death prayers for the King.

Meanwhile Kaiyakesee had learned that Pra Prot had returned to the city and was paying his respects before the King's coffin. Joyfully she left the palace and went to him. She finally saw her beloved child, just as she had seen him in her thoughts both day and night.

Angered because he had not come first to see her, she called to him, "What thanks for a mother's love is this?"

When Pra Prot heard his mother's words, he was furious. He drew his sword to avenge his father's sorrow and to wash the King's shame from his heart. When Pra Satrud saw that his brother was about to strike down his own mother, he seized his arm, so that he received the stroke

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himself. Kaiyakesee was very frightened and ran from the pavilion. The sons learned from the sages Wasit and Swamit that Totsarot had ordained that Kaiyakesee and Pra Prot should not be allowed to participate in his funeral because they were to blame for his death. Kaosuriya, Samoot Tewee and Pra Satrud, therefore, conducted the ceremonies alone.

When mourning had ended, the brothers went out to find Pra Ram and Pra Lak, to make amends, and bring them back. Kaosuriya and the rueful Kaiyakesee went out with their retinues of soldiers. At the hut of Wasit and Swamit, they stopped and asked the teachers to come along as spokesmen. When they came to the River Satong, they saw Khukhan and his friends on the shore.

"Who are you," the hunter called angrily, "and what do you want in my country?"

Equally angry, Pra Prot replied, "I am the brother of Pra Ram and wish to fetch him to reign in Ayutaya!"

Khukhan heard this with joy. He sent the party on, kneeling before the Queens and Princes. He then led them to the hut of Tawacha and on to the hut of Sorapang Rusee. The wise man himself showed them the way the royal children had taken to Mount Satakoot.

All the hermits in the great forest rejoiced to hear of the journey of the powerful son of King Totsarot, and recalled how powerfully Pra Ram had once disposed of the demon crows who had done them evil.

Half-joyous, half-anxious, the three watched the approach of the nobles of Ayutaya.

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Pra Ram asked, "Why have you come, brother?"

Pra Prot answered, "Our father is dead. Kaiyakesee has realized her sins. Would the three beloved wanderers please return to live in Ayutaya?"

Pra Ram prayed to his father who was now in Heaven with the angels.

"No, I shall not return yet; I will complete my time and by the will of our father and by the plan of the gods will destroy the demons."

Now the mothers came forward and entered the hut with their five children. Their entreaties to Pra Ram to return were in vain.

All seven now held a funeral ceremony for Totsarot, and Pra Ram, Pra Lak and Nang Sida prayed for him. Kaiyakesee was so ashamed of what she had done against Pra Ram that she begged to die to gain forgiveness.

Pra Ram comforted her, saying, 'Your three children have here a hut which is for them like a palace. Go back happily, therefore, and sorrow no more."

The two teachers came forward and took up Kaiyakesee's plea. Pra Ram and Pra Lak asked leave to stay in the forest, saying that the Gods of Heaven would protect them. Pra Prot and Pra Satrud were sorrowful, saying that if Pra Ram and Pra Lak did not come, they would stay, too. They became so sad that they fainted, and the angels on Mount Satakoot made themselves visible and told the brothers that Pra Ram must stay to destroy the demons.

Pra Ram finally said, "If I have not returned in fourteen years, then prepare a funeral pyre and burn yourselves if

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you want to! But take my straw sandals and place them on the throne as a sign of my spiritual presence!"

He then gave the travelers his blessing, and the brothers and the Queens returned home. They built a special royal palace on the city boundary for Pra Prot which they named Prajantakam. Pra Prot sent Pra Satrud to the palace to place the straw sandals on the throne as a symbol of the true ruler of the city.

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The Battle with the Demon Pirap

Pra Ram and Pra Lak sat deep in thought in front of their hut. Nang Sida urged them to move away elsewhere. She knew of a place where no one could find them, a place she loved because there they could live in peace. With Pra Lak, Nang Sida knelt before Pra Ram. He listened to her plea and agreed to go.

Sutat, the King of Pandjala, lived in a hut in the forest with his wife Sukhai, leading a life of meditation. Sutat had learned in a dream that Pra Narai, the demon-killer, would come to destroy the demons. When he saw Pra Ram, he knew that his dream had come true, and he went out and gave him his blessing.

The three royal children traveled further to the broad, deep Amarut River. Here waited the angel Pra Sai Tewet, who tended the fig trees of the Gods. The angel quickly produced a boat to carry them across. Surprised and pleased, they stepped into the golden sampan and, surrounded by a glittering school of fish, crossed over the water.

When they climbed the far bank, they were in the kingdom of the demon Pirap, the terror of all celestial maidens. Pra Isuan had given him the power of the oceans and the might of fire. In the land in which Pra Ram now traveled he had laid out a large lake and a garden. Many tame animals jumped and played among the shrubs and lawns. Fruit fit for the gods hung from golden trees, which were harvested every day.

The brothers picked a golden apple for Nang Sida to eat. Scarcely had she bitten into the sweet fruit than the watchman of the garden appeared.

"Why do you steal our fruit ?" he roared.

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"This appears to be a public garden," Pra Ram replied quietly. "We eat this fruit like hermits--only enough to still our hunger."

The watchman was still angry. Pra Lak took up his club and knocked the wretch through the gate and left him stretched out dead. Pra Ram praised his brother's strength and skill. Then they wandered off in search of a shadier part of the park.

That day Pirap came from his celestial abode to his garden. He saw the lifeless body of his battered watchman and rushed angrily through the garden to punish those responsible for this. In the shade of a Rang tree he found the three royal children sleeping. Furiously he called to Pra Ram. He let his red eyes rove from one to the other until they rested on Nang Sida. She was so frightened that she could not breathe. Pirap sprang forward, seized her, and flew away. Pra Ram shot an arrow at him. The pain caused the monster to release Nang Sida, who fell to the earth.

"What ? Are these two little stripplings going to try to attack me, Pirap, who is the greatest and most feared of all in the Three Worlds ?"

In reply Pra Ram smashed the demon with his club. Pirap picked up great stones from the earth and threw them at the men. Pra Ram shot his Prohmat–arrow, and it flew through the air with a roar that echoed from Mount Djakrawan to the Earth. The monster was stricken, and collapsed. A large piece of a mountain which he had not yet thrown was also shattered by the arrow.

The three continued their journey through the forest. They came upon a clearing in which lay the fallen maiden of Heaven, Saowaree, the Golden, encircled by a ring of bushes burning with eternal fire. She had neglected the service of Pra Isuan, and so was banished by the God to this forest, where she had to

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stay until she was freed by Pra Ram. The King dashed through the flames, which immediately flickered out, and Saowaree was free. Gratefully she flew back to Heaven.

Soon they came to Akkot, the hermit who kept the golden coat of mail which Pra Isuan had given him after the battle with the demon Treeburam. The old man was overjoyed; Pra Narai had descended from the milk-ocean of Kasian Samoot to the Earth, and would now use the coat of mail in his fight with the demons.

Finally they reached the River Kotawaree, where Pra Indra had caused two huts to be built for them near the holy water.

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Pra Lak Kills Kumpakat

The demon Kumpakat, sons of Chiuha Yak and Samanakha and nephew of Totsakan, was nineteen years old. He was eager to have a sword which could cut both Heaven and Earth into four quarters. He asked his father and mother if he could become a hermit in the bamboo thickets, in order to accomplish this end. Sitting in a trance, he chanted the magic incantations. In his dream the god Pra Prohm came and gave him a holy sword with which one might subjugate all Three Worlds. Kumpakat was evil. He demanded that the God would personally give him the sword because he was the nephew of Totsakan. Pra Isuan was angered by this insolence, and instead of giving it to Kumpakat, he stuck it in the floor of the forest while the demon was still chanting.

Pra Lak, who was in search of fruit to eat, spied the sword and pulled it out of the earth. A sunbeam was reflected off the blade and onto the demon's eyelids. Opening his eyes, he thought for a moment that the God had come to give him the sword. He was mistaken. Pra Lak struck the demon on the head with a club and killed him. Quickly he ran to Pra Ram to give him the sword. The King would not accept it, however.

"It belongs to my younger brother," he said, "as the perfect partner for my Pra Khan."

They ate the fruit which Pra Lak had gathered and sat happily in front of their huts. They would stay here, in the eternal abode of the gods.

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Totsaakan Kills Chiuha Yak

King Totsakan of Longka lived with his wife Nang Monto and sixteen thousand concubines in everlasting pleasure. One day he wished to go for a walk in the forest with Nang Monto and his guards. Chiuha Yak, his nephew, was told to guard the city while he was gone.

Totsakan departed with Nang Monto and a great following, as Chiuha stood watch. Ceaselessly he marched in a circle around the city, watching over all and every, neither eating nor sleeping. Seven days passed. Chiuha was so tired that he forgot that Totsakan would return that day. Finally he lay down in the grass before the city. He stuck his gigantic tongue far out into the sky over Longka and fell asleep. Thus hidden under his tongue, the city was invisible.

When Totsakan returned, he could not find the city. He thought that Chiuha was dead and had bewitched the city to protect it. He sent his soldiers swarming right and left to find the city. They returned unsuccessful. Then Totsakan threw his discus into the sky with all his might. The weapon struck Chiuha's tongue, severing it. It bled so profusely that Chiuha Yak was suffocated by his own blood.

Samanakha accused her brother of murdering her beloved husband. Totsakan was overcome by grief.

"An unhappy destiny led me to hurl my discus. Your husband has been killed by my hand, though I did not wish it to be so. Although my weapon has freed the city, I am very sorry."

Samanakha retorted, "Ever since I married I have had a husband to share my house. Now I am a widow, and still a young one. I am accustomed to the satisfaction of a man's

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love. Please let me go! I want to "go into the great forest to find a new husband."

The demoness flew from Longka over the ocean to the land of Chompoo Taweep, where her crazed search for gratification brought her to the River Kotawaree.

Pra Ram saw that the heavens were painted gold in the light of the morning sun. Listening to the sweet songs of the birds, he went to the nearby lake to fetch water. Just then Samanakha came along. She saw the godly youth and immediately thought that Pra Indra or Pra Prohm had come down from Heaven. Her heart began to warm, and the first flames of lust began to burn. She changed herself into a lovely young maiden with a body filled with the charm and alluring, seducing grace of a goddess. She struggled to control her passions. Her eyes were glazed with lust as her full breasts swelled in readiness. Her thighs quivered and the power of her whole body was readied for the ecstasy of love. Trembling expectantly, she approached Pra Ram.

"Why is so beautiful a woman here in the forest?" he asked himself. "She must be a demon who has changed herself into this form to do something evil."

He asked her who she was, from whence had she come, and for what reason.

"I am Samanakha, the sister of Totsakan, who wants me to marry a demon. I have come to the forest to run away. Since I have met you, I will stay with you and serve you forever."

Pra Ram wished to send her away, but her sweet words pleaded with him to take her love-hungry body in his arms. The King reproached her, and she recoiled angrily. Love turned to hate as she grimly followed him back to his hut. There she saw Nang Sida, and realized that Sida's purity

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and beauty far outshone her own. If she killed Sida, she thought, Pra Ram would then succumb to her allure and charm. Changing herself back into a demon, she broke into Sida's hut and fell upon the poor girl. Pra Ram ran into the hut after Samanakha, and Pra Lak followed. When the demon saw Pra Lak, she had the same passionate desires for him as she had for his brother. She thought that to have both handsome men for husbands would be better than having just one.

Pra Ram struck her down with his club. Pra Lak wanted to kill her, and stood on her chest. The brothers cut off her hands and feet and her nose, lips and ears. Blood streamed from her as she panted and groaned through the forest on the stumps of her limbs. She sneaked home to Romakan, where her brother Khorn was King.

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Totsakan's Brothers Khorn, Toot, and Treesian are killed

When Khorn saw his screeching sister, bloody and beaten, before his throne, he was so terrified that he almost died. She told her sad story, how Chiuha had been killed, how she had wandered through the world, and how two men had waylaid and beaten her because she had resisted their lustful advances. Khorn called up his nobles and marched forth to avenge his sister.

Pra Ram heard the clatter of the vanguard before his hut. With the power of his magic, Khorn threw a ring of fire around Pra Ram. However, Pra Ram fired his Pralaiwat-arrow, which caused rain to fall and which broke the might of the fire spell. Paya Khorn fired a second arrow named Djakrapalpang, which broke Pra Ram's bow. Pra Ram quickly called to Heaven and asked Pra Piroon to give him back his strong bow, with which Pra Ram destroyed the lion chariot of the demon.

Khorn tumbled out, his weapons shattered. He uprooted a huge Rang tree and used it as a club. He swung the tree wildly, but Pra Ram eluded each blow. Khorn flailed the earth with such force that the tree trunk was shattered. He then broke off part of a mountain and hurled it at Pra Ram, but again Pra Ram eluded disaster. Pra Ram fired Prohmat with a force that caused earthquakes and a roar that echoed over the earth. The arrow struck the demon's heart and he toppled over dead. All the angels rejoiced and showered flowers on Pra Ram.

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The fleeing soldiers told Toot that his brother had been killed. His anger against Pra Ram grew in him like the flames of Hell. Gathering his soldiers around him, the terrible fighter went to the Kotawaree River in his battle chariot. He found dead demons strewn through the forest, which added further fire to the anger in his heart. Further on were the multitudes of demon slaves killed by Pra Ram's bow.

Toot spoke a magic formula and became invisible. Although Pra Ram could not see him, he heard the thunderous roar of his chariot horses' hooves. As the hoofbeats approached, he blindly fired the Pralaiwat-arrow and brought down the horses. Toot fled into a cloud, where he called on the strength of the spear given to him by Pra Prohm, which was able to overcome the deadly weapons of the gods. He hurled the spear, but just then Pra Ram saw it and shot his Prohmat-arrow. The spear of diamond and steel was reduced to a puff of dust. Toot, still hiding in his cloud, was hit, and with arms, legs and head cut off, fell to earth as the angels rejoiced.

Demon soldiers straggling back from the carnage told the three-headed King Treesian what had happened. Full of sorrow and anger, he gathered an army and led it into the field against Pra Ram. He, too, was broken by the power of the Prohmat-arrow, and died like his brothers.

Samanakha learned the news of her brothers' deaths. The hands of those handsome little men called Pra Ram and Pra Lak had killed them. Despondent, she left the kingdom of Romakan and walked across the ocean to tell Totsakan, her ten-headed brother, what had happened.

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When he was told, his ten sets of teeth gnashed, his ten pairs of eyes spit fire, and his ten mouths snarled. He furiously organized an avenging army. With one hand he held his bow, and with another his sword. A third hand held the discus, the fourth a spear, the fifth his trident, the sixth his club, the seventh a curved sword, the eighth a teakwood hammer, the ninth a javelin and the tenth a pike. Thus he sat, a picture of terror, on his throne.

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Samanakha Goads Totsakan to Revenge

Samanakha told Totsakan her story. When she had come to the hut of the hermits Pra Ram and Pra Lak, she saw a woman sitting beside the two deceivers. Instantly she noted that this woman was as beautiful as the goddesses, and was suitable to sit by Totsakan. She therefore slipped past the meditating false hermits into the hut to slip away with the woman in her arms. It was then that Pra Ram and Pra Lak had come and had battered her so badly.

Totsakan listened intently. Lascivious desires were stirred for the woman his sister wanted to bring him. His weapons fell from his hands. Eagerly he asked his sister if the beauty of this woman was equal to that of Nang Monto.

Samanakha thoughtfully compared the faces, mouths, breasts, arms, wrists, and thighs of the two women and replied, "There is no one in the world yet born as beautiful as she."

"Is she as beautiful as Pra Uma, Pra Laksamee, or Pra Suratsawadee?"

"There is no one so beautiful in Heaven."

"But this woman belongs to Pra Ram and Pra Lak, the most powerful men in the world!"

Totsakan went to Nang Monto and asked her advice. She warned her husband against doing anything to cause offense, for then all the gods and men would detest him. She reminded him that Pra Ram was really the god Pra Narai, and that if he stole his wife, a great war would surely follow. The King was the grandson of the great king Pra Atchaban.

As Nang Monto spoke, a sparrow hen landed on the window-sill. With tail feathers spread she hopped here and there. Soon a cock sparrow joined her. With drooping wings and ruffled crest he sprang on his mate like an animal and took his

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pleasure before the eyes of the demon, who was looking out the window. Cursing with all ten mouths, Totsakan began to drive the sparrows away. But they would not be disturbed in their pleasure by a demon who had no will or drive of his own. Just then the name of Atchaban, the pure, came from Nang Monto's lips, and a dagger sped from Heaven and killed the brazen sparrows. Totsakan understood the wink of the Gods, and was silent.

Monto retired to rest, and while Totsakan turned sleeplessly on his couch, he thought only about the beautiful stranger. In the morning he summoned Mareet, the orphan son of Ka Kanasoon, the crow. Mareet should change himself into a golden deer. With his help Totsakan would steal the wife of Pra Ram. When Mareet heard the name of Pra Ram, his courage sank. With forebodings of death he took leave of his wife Djetsada, whom he had always loved.

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Nang Sida is Lured by a Golden Deer

With his bow in his hand Totsakan stepped into his chariot; Mareet climbed hesitantly onto the chariot beside him; and they flew away to the mainland, landing near the Kotawaree River. Mareet spoke magic words and was changed to a golden stag. His horns were of diamonds, and he was so splendid and glittering that he was a joy to the eyes of the Gods. Totsakan gave him final instructions, and he bounded away into a thicket.

Sida sat before the hut with Pra Ram and Pra Lak. Suddenly a golden deer jumped into the nearby clearing, then disappeared into the forest. The animal was so beautiful, Sida thought, that it must have come from the pleasure garden of Pra Isuan. She might even be able to ride this deer.

She clapped her hands and said, "I must, oh, I must have that deer. Please go, Pra Ram, and catch him for me! If you aren't able to catch him alive, then bring me his skin!"

"There is no such animal as this one in all the world," Pra Ram mused. "It must be a transformed demon."

Nang Sida heard his words, but her thoughts were on the deer.

"Because your heart doesn't love me enough, you say this is a demon. I will die if I cannot have that deer!"

Pra Lak supported his brother's argument. In vain. Sida was adamant. Pra Ram called his brother to watch over Sida, and gave his beloved into Pra Lak's protection.

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"Since the younger sister wants this deer with all her heart, I will go and catch it. You, brother, take your bow and be alert. There is something foul in the air!"

Mareet was very frightened. He bounded lightly away in front of Pra Ram in a zigzag course, leading him ever deeper into the forest. The King was annoyed that he could not get closer to the elusive quarry. The deer drew him still further away from Sida's hut. Finally Pra Ram's patience was at an end, and he fired an arrow. Mareet's last moment on earth had come. He knew that shortly he would have to follow his brother Swahu and Mother Ka Kanasoon. The arrow struck him in the belly.

The deer began to shout, "Oh, Lak! Come quickly and help me! The deer is a powerful demon. He has already wounded me and will kill me! Help! Help!"

Mareet's voice sounded exactly like Pra Ram's. He wanted to cause Pra Lak to come quickly and leave Sida unguarded. However, when Pra Lak heard the cry, he thought to himself that a demon could not kill Pra Narai. If he could destroy Toot, Khorn and Treesian with all their soldiers, he could certainly kill one demon deer.

"That was the voice of a demon whose heart cried out when Pra Ram killed him," he told Sida.

"Oh, I am so evil!" she said. "I have sent my beloved off on the trail of a demon, and now he must certainly have been killed! I will die like he did. Oh, Lak! Why don't you go save your brother? Are you too afraid and small-hearted, or do you rejoice that the King is dead and you may take his throne and his wife?"

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"What you say is untrue!"

Pra Lak was anxious. He put sandals on and followed Pra Ram. Sida stayed behind. He turned and saw her standing distraught. With great uneasiness he left her alone. He would hurry along and return in a moment.

The Angels saw with horror that Sida was alone, with the king of the demons lurking nearby. But they did not go down to warn Sida, for they were too afraid of Totsakan.

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หอสมุดกลาง สถาบันวิทยบริการ จุฬาลงกรณ์มหาวิทยาลัย

Tatsakan Abducts Nang Sida

The demon king watched Pra Lak and was as elated as if he had rubbed himself with magic water. He picked a leaf off a tree, and rubbed himself with the leaf while saying magic words, and was transformed into an old hermit wearing straw clothes. He approached the hut, and when he saw Nang Sida, thought he was in Heaven.

He beheld her face, as bright as the moon
Her brows arching like the bows of the Gods
Her eyes, glowing with light like those of a doe,
Her teeth, black as the blackest sapphire
Her mouth, how it laughed !
The freshness of her skin, clear as a jewel
The cheeks like the golden fruit of the Ma Prang
The ears like lotus petals
The sloping shoulders parting her hair
The neck as white as that of a swan
The arms, soft and sinuous as an elephant's trunk
Her figure, as slender as a heavenly bird,
The cups of her breasts, as proud as lotus buds,
Her waist as though an artist had painted it
And a complexion shining as if crusted with gold.
Her gestures charmed him by their grace and beauty.

The more he looked at her the more Totsakan was pleased. Smiling, he entered her hut as if to bless her. When she saw the old man, she asked him who he was and what he was doing in the forest. As he listened to her voice he thought he was listening to the Angels in Heaven.

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"I am Pra Sutam and have lived in my hut on the island of Longka for eight thousand years. Who are you my lovely?"

"I am Nang Sida, the wife of Pra Ram."

"You are as beautiful as a goddess. Why do you live here in the forest, hiding your beauty from the world? You should become the consort of great King Totsakan, the ten-headed. All things and great riches would be yours."

Nang Sida grew uneasy with this talk, but she managed to reply, "The demon Totsakan is considered a traitor by men and gods."

"So evil people say. In fact, however, he is kind and good."

Sida did not think so, and said, "Grandfather, Pra Narai has come to Earth in the form of Pra Ram. He came to destroy the demons. He could defeat Tosakan in an instant, just as he has already killed his three brothers and all their soldiers."

"You are shameless! I have more power than Pra Ram!"

The hermit suddenly became the ten-headed, twenty-armed demon.

Nang Sida was frightened at this turn of events. With a loud voice she called for Pra Ram and Pra Lak, and tried to run into the forest. Totsakan laughed and easily caught her up, jumped into his chariot and rode through the sky, laughing at Pra Ram. As Sida rode through the clouds, she thought her heart would break. Totsakan held tightly to his trembling captive. She called wildly to Pra Ram, but no answer came.

The heavenly bird Sadayu was a beloved friend of dead King Totsarot of Ayutaya, and had usually spent his days

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with him. Sadayu was likewise a friend of Pra Ram and Pra Lak, and he always thought about the King's golden discus, Chakree. This day he had come out of his heavenly abode and was flying among the clouds. His colored wings flashed like two suns as he flew over the ocean to Mount Pra Sumen. From a distance he saw Totsakan's chariot flying through the air. When he drew closer, he saw Nang Sida in the demon's grip. Sadayu stopped and sought to free Sida from the imprisoning arms.

"Oh, you ten-headed lump! You have stolen Pra Laksamee, the wife of Pra Narai. Release her immediately, or great misfortune will fall on you!"

The bird's insolence shamed Totsakan, who shouted back, "I am not afraid of Pra Narai. I will cut his head off!"

When he heard this, Sadayu attacked Totsakan with his tearing beak and raking claws. With loud cries and great fluttering he struck the demon again and again. Dust boiled up and hid the sun. The demon soldiers were pecked apart, and fell to the ground lifeless. The two thousand lions which drew Totsakan's chariot were likewise destroyed, and as they fell to the earth, they pulled the chariot to the ground with them. Though he used up all his weapons, Totsakan could not bring down the relentlessly attacking bird, and he tried to escape alone with Sida in his arms. Sadayu followed, wishing to completely destroy the demon.

A victorious song broke from the bird's throat.

"This is your end, traitor-king! Although I can kill you, I am not as deadly as Pra Isuan's ring on Nang Sida's finger!"

Totsakan heard this just as he thought he had drawn his last breath. He released Sida's arm, snatched the ring

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from her finger, and hurled it at the bird. Sadayu's wings and tail were shattered, and he plunged wildly to the ground. Dying, he held the ring in his beak. He would live until Pra Ram came and would tell him what had happened. Nang Sida wept for Sadayu as Totsakan ran off with her.

She tried to give the golden peacocks who lived on Mount Kantamat a message for her pursuing husband, but the birds were so afraid of the demons that none dared to give the pleading girl comfort. Sida threw her kerchief to a monkey-mother suckling her young baby, and asked her to give it to Pra Ram as proof of her love.

Totsakan did not stop, for he feared that Pra Ram would catch him. He flew over the ocean to Longka, where he placed Nang Sida in his pleasure garden before the city. Here Sida would live, far from the palace and out of Nang Monto's sight. She would be guarded by ten thousand of his sons. If Nang Sida wished anything, all the sons were to provide it.

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Pra Ram In Pursuit

Pra Ram had brought down the demon deer. With vines he tied his legs together, put a stick through them, and picked up the bundle to start back. On the way he met Pra Lak. He asked why Pra Lak had not stayed with Nang Sida. Together they hurried through the forest. It thundered. Soon they were quite tired, but they pressed on. When they reached the hut, their sister was gone. They searched the lake and surrounding forest. Now they knew that Sida was in great danger, but who could help her?

Pra Ram sobbed, "Oh, the star of my eye has disappeared! Oh, Pra Laksamee, where are you?"

The two fainted with grief.

Pra Indra and the heavenly host wanted to help Pra Ram and Pra Lak, and they caused magic rain to fall. The two princes were revived by the rain. Pra Indra then told them to go the southwest to learn more about Sida. They went off and soon came to the place where the corpses of the demon soldiers lay rotting in the sun. A little distance away lay the body of the dying Sadayu. He gave Pra Ram the ring and with his last breath told him in which direction the robber had fled.

Pra Ram took out his arrow Pralaiwat, and it became a royal bier. They placed Sadayu on it in a golden coffin. With his second arrow Akaniwat, Pra Ram kindled a fire. The third arrow brought rain which put out the fire when the corpse of Sadayu had been consumed. Thus ended the funeral of the faithful bird.

The brothers hurried through the forest. Soon they approached a very thick bush where the monstrous demon Kumpon, the Snatcher, made his home. Pra Isuan had condemned him to stay here with an unending pain in his

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stomach because he had been unfaithful in Heaven. The demon's eyes were as large as the sun, and his mouth always hung open. His two hands wandered over the thickets and glades, catching men and animals which he ravenously devoured. Pra Isuan had decreed that he would have to live this way on earth for sixty thousand years. Then Pra Ram and Pra Lak would come to free him. When Kumpon saw the two little men approaching through the forest, he was overjoyed. His lips drooled. It had been a long time since his teeth had felt a man. But when he quickly thrust out his paws, he could not grasp the men. The power of these men seized his body like invisible chains.

Kumpon thought, "This must be Pra Narai." He asked, "Are you both the hermits who have the powerful bows ?"

They replied, "Why have you only the upper part of your body ?"

Kumpon touched his forehead to the ground and said, "When I lived in Heaven, I spied upon the maiden Nilamalee, the Black Flower. Pra Isuan punished me for this, and now I must stay here until Pra Narai comes and sends me back to Heaven."

Pra Ram told him who he was, and that he would be set free.

Kumpon continued, "Go on from here through the forest, and you will come to Kheet Khin. There you should join forces with Palee, and with the monkey armies of Chompoo and Kheet Khin you can lay siege to Longka and kill many demons."

With his arrow Prohmat, Pra Ram dispatched the monster, thus helping him to be reborn on Mount Krailat.

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The Demoness Atsamukhee Tries to Seduce Pra Lak

Atsamukhee was the name of a demoness. Her head had two brightly colored tusks which arose in her mouth and curved back almost to her ears. Even more terrifying than these tusks were her glittering red eyes bulging out of their sockets. She lived in the forest of Himapan and caught animals for food. When she saw Pra Ram and Pra Lak approaching, her appetite grew for these special tidbits. She crept closer with great secrecy. But when she looked at the princes, she found they were too handsome to eat. With magic she caused the sky to turn dark. She then picked up Pra Lak, squeezed him and hefted him in her hand, held him up to her face, and smelled him. She tossed him back and forth in her fingers. When she had looked him over completely, she flew to Heaven with her plaything.

In the darkness Pra Ram could not see his brother. Quickly he shot an arrow, and with relief saw the sun reappear. Now Pra Ram knew that the darkness was magical.

Meanwhile Pra Lak was thinking, "It is dark and I can see neither right nor left. I am held in the hand of an evil demoness, and am traveling through the clouds with her."

Pra Lak grew angry. He spoke a magic formula and Atsamukhee suddenly became weak and fell to earth. Pra Lak got to his feet and struck her hand with his sword. Then he poked her with his spear. Atsamukhee begged for her life and, as she had released him, he allowed her to escape.

Pra Ram came and was pleased with his brother's strength.

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Pra Ram Meets Hanuman

As they traveled on, Pra Ram sang songs in remembrance of Nang Sida. They had traveled for many days and each night found them sleeping under great trees. Now they were in the banana forest of Kataleewan where Hanuman sat in meditation. The protective spirit of the forest was happy when he saw Pra Ram coming. He told everyone what the King had done since he had been forced to leave Ayutaya. Here Pra Ram would at last find soldiers for the battle with Totsakan. The chatterbox gossiped about Totsakan's evil act at the Kotawaree River.

The wind god Pra Pai caused pleasant breezes to blow, and the wanderers were comfortable in Kataleewan. They stretched out in the shade of a very large Rang tree to rest from their journey.

Hanuman woke from his meditation. He swung through the forest picking fruit, soon coming to the tree under which the princes rested. He hopped onto a branch, and when he saw Pra Ram sleeping below, he knew that he was a great King of Heaven because he did not look like an ordinary hermit. Not daring to wake them, he disguised himself as a small white monkey. He broke off leaves and let them fall on Pra Ram. Pra Lak opened his eyes and saw a white monkey crouched in the tree and fresh leaves lying about. He stretched out his hand to catch him, but as he reached out, the monkey clambered up to a higher branch and threw down more leaves. Pra Lak angrily picked up his bow and tried to thrash the mocking monkey. But the monkey jumped back and forth, so that Pra Lak missed. Then the monkey snatched the bow out of his hand and teased him even more. Pra Lak woke his brother and told him about the insolence

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Pra Ram Meets Hanuman

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of the monkey. When he looked at the monkey, he recognized the signs of a god: This monkey had a diamond coronet, flashing earrings, and jewelled teeth like no forest ape.

Pra Lak could not see these characteristics, and Pra Ram tried again to point them out. Hanuman heard their conversation and recalled his mother's words that the only one to recognize these attributes through a disguise would be Pra Narai. He called the God's name and, changing back to his usual form, clambered down to honor him by kneeling at his feet. He apologized for his teasing, and told Pra Ram of his mother's words. Pra Ram told him about Totsakan's kidnapping Nang Sida, and how he was now chasing the demon. Hanuman told Pra Ram that Longka was a long way away and that Totsakan was a very powerful fighter. He would have to have an army to fight with the demon. He said that his uncle, Sukreep was a great fighter, and told him how he had been exiled into the jungle by his older brother Palee. Sukreep and all the monkeys of Kheet Khin were waiting to serve him, Pra Ram, the Discus of the Gods. Then Pra Ram petted Hanuman's back, restoring the strength which had been taken away by Pra Uma.

Then Hanuman flew to Mount Amata, where Sukreep lived. The Son of the Sun promptly came to pay homage to Pra Ram. The King asked why Sukreep had to live in the forest. The monkey recounted the story of Kaeo Dara, the stolen gift of the Gods, and of the threat of Pra Isuan that the arrow of Pra Narai should bring an end to Palee's life.

When Pra Ram had heard the entire story, he promised Sukreep his help in the fight against his evil brother Palee. The King would help overthrow the monkey. Sukreep proposed that while he and Palee fought, Pra Ram should shoot his arrow into Palee from behind and kill him. Sukreep continued, telling the King of Palee's special gift, that anyone who fought

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with him would have their strength reduced by half. Pra Ram would protect the monkey by sprinkling him with water that had been consecrated by washing his arrows in it.

In the form of Pra Narai and with weapons of the gods in all four arms, Pra Ram would stand in aid between his new friend and the sun, moon and stars. Hanuman flew on ahead. Sukreep begged Pra Ram and Pra Lak to proceed likewise to Kheet Khin. He himself went back to his hut to pray. They finally assembled under a great tree before the city, and Pra Ram graced Sukreep with the holy water used to wash his arrows. With a brave heart the Son of the Sun went into the city.

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The Death of Palee

When Sukreep came to the palace, he called out loudly to Palee, whose ears and heart were sad. In answer Palee seized his sword and rushed out to fight. The King, dressed as a hermit, watched the monkeys fight from a distance. The hand-to-hand fighting was so thick, however, that he could not tell which fighter was which, so tightly were the two entwined. Palee tried to strike with his sword, but his love for his brother prevailed and the blow missed. He picked up Sukreep and threw him to Mount Djakrawan. Only Sukreep's pride was hurt, because the magic water had protected him.

He returned to Pra Ram in anger and asked, "Look here, Pra Ram, why did you not shoot as you promised? If you don't help me against my brother, I'm lost!"

Pra Ram saw how anxious Sukreep was, and explained to him why he could not shoot his arrow. Sukreep should wrap his wrist with a white cloth. Pra Ram tore a piece of his sash and tied it to his right wrist.

Sukreep's anger was calmed. Thankfully he knelt before Pra Ram and flew back to fight a second time. This time Palee was very angry. He seized his sword, jumped out of the palace window, and attacked the invader. He fought as hard as before to beat Sukreep. Blow on blow rained down, and in the exchange the monkeys approached the place where Pra Ram waited. Now he recognized Palee and released his arrow Prohmat. Palee reached in the air and caught it. When he looked in the direction from whence the arrow came, he saw Pra Ram.

He rushed over and shouted angrily, "We fight because we are angry with each other. Stay out of this, hermit!"

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Know, Palee, that we are Pra Narai and have come to overthrow the demons. Our name is Pra Ram Chakree. Recall Pra Isuan and Kaeo Dara, and remember what we said: "That if you did not deliver the maiden pure and untouched, you would fall by our arrow." We have therefore come to punish you."

And Pra Narai held the godly weapons in his four hands.

When Palee saw who Pra Ram really was, he blurted, "Oh, I am a rogue! I have done wrong. Your slave, Oh God, knows this, and is at your mercy. He hopes, however, to be sent to the Heavenly Paradise."

Pra Ram was very moved by Palee's confession.

"We do not wish to take your life. Give us instead a drop of your blood to rub on our arrow. This will fulfill the decree."

"No, I was born as a noble warrior and even though I must die, my honor requires that I fulfill every condition of this decree."

Palee said goodbye to Sukreep. He told him to protect the kingdom well.

"Do not hate, but follow the good inclination of your heart. Do no evil, be moderate and inoffensive in the palace but mighty against your enemies."

Then he plunged Prohmat into himself and his soul rose up to live in Paradise.

Sukreep knelt down and wept over his brother's body. Kaeo Dara and the other Queens came to join him in mourning, bringing his sons Ongkot and Chompoopan.

Sukreep was afraid that all his monkey subjects in Kheet Khin would blame him for murdering his brother, and would depose him, so he told the two sons the truth of this affair, adding that

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since they all were born to serve the god Pra Narai, they must now go to pay their respects to him. The two sons told Sukreep that they would respect him as though he were their own father. This made Sukreep very happy. He took the Queen and children to Pra Ram. The god saw how brave and good–hearted the little monkeys were, and said because of this they would become strong and mighty soldiers.

When the presentation was completed Pra Ram shot an arrow and caused a diamond crematorium to be erected. They lifted the corpse of Palee up and placed it in a crystal urn. With a second arrow, Akaniwat, Pra Ram kindled the fire. Sukreep, Dara and the sons threw flowers and golden ornaments into the fire. Palee's corpse was consumed by the heat. Pra Ram caused rain to put out the fire by shooting his arrow Pralaiwat, thus ending the rites of cremation.

Sukreep knelt before Pra Ram and offered him the throne, crown and city of Kheet Khin. Pra Ram gave these back, however, and in a splendid coronation Sukreep attained not only Palee's crown but his consort as well. Thus Sukreep and Kaeo Dara were finally joined in accordance with Pra Isuan's will.

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Sukreep is King of the Monkeys

Sukreep now reigned in Kheet Khin. He did not forget that he had promised Pra Ram that he would gather all the widely scattered monkey soldiers within seven days. Pra Ram had accepted this offer with gratitude, for he knew that as soon as this army formed, he could march on Longka to subdue the demons.

While Sukreep was occupied with the preparations of his army, Pra Ram and Pra Lak wandered in the neighborhood of Mount Kantamat. There they met an aged golden peacock, who out of fear had remained silent when Nang Sida had called to him. Now his fear was gone, and he told Pra Ram what Sida had said. Just then a band of forest monkeys hopped by, and a mother monkey gave Pra Ram the breast cloth of his beloved.

"The lady gave me this cloth so that it might cause her protector to come with his army as fast as possible to free her from Totsakan's mighty arm."

Pra Ram took the cloth, full of terrible wrath.

Pra Indra thought of Pra Narai and saw the brothers on Mount Kantamat. He saw that they were living in the jungle without shelter, so he ordered Pra Witsanukam to build a palace suitable for a King. He then directed Witsanukam to fly down to Mount Kantamat with two golden crowns to give to the brothers. In a golden pavilion the god set the crowns on a golden altar. In these crowns Pra Ram and Pra Lak would have a sign of their godly might before the beginning of the war with the demons.

The brothers saw the palace in the jungle, and entering found the crowns and a message from Pra Indra on a windowsill.

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"This palace is built for you by Witsanukam. To fight the demons "while still hermits would be a great sacrilege, so you must change your way of life."

The princes went to the nearby lake to bathe in its water, then they dressed in their holy robes. Following the ancient custom, each then set a crown upon his head.

Sukreep was still busy in Kheet Khin readying his army. The outfitting of his troops was causing more difficulties than he had foreseen. Pra Lak came to see what progress had been made, and when he saw that Sukreep was still in the midst of preparations, he returned to Pra Ram on Mount Kantamat.

Sukreep asked Ongkot and Chompoopan to help him, and he ordered Hanuman to come from the forest of Kataleewan. On the way there Hanuman met the Yak Rootarakan, a great general of Totsakan's army, who had become famous in the battle against Pra Indra, the battle in which Ronapak earned the name Intorachit. Hanuman wanted to try his might against this Yak, since he would soon be fighting for Pra Ram anyway.

With the cry, "I am a soldier of Pra Narai and the nephew of Sukreep!", Hanuman attacked him with his trident.

The giant mocked the monkey.

"I have a billion flying soldiers of Totsakan who I will send to fight you!"

Rootarakan summoned the flying demons from their places in the clouds. Hanuman closed in. He attacked the enemy formations with claws, feet, teeth and his powerful weapons, causing dead demon soldiers to fall from heaven in swarms onto the jungle below. Now only the demon

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genenral remained alive. Hanuman attacked him with his great strength, caught him by the throat, and plunged his trident into his heart.

Thus the army of Totsakan, which under Rootarakan had been sent against Pra Ram, was completely destroyed. Not a single demon remained alive to carry back the report of its fate.

Sukreep ordered a great celebration of Hanuman's victory.

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The Embassy to the Great Chompoo

After a few more days had passed, Pra Ram asked the monkey king if his army were ready to march.

"My monkeys fear nothing, least of all the demons. But, the next kingdom is ruled by Maha Chompoo, the great red monkey. He was the best friend of Palee. There is a rumor that he will come to avenge Palee's death. What should we do, oh King? Protect us with the greatness of your love!"

Pra Ram thought about this. Would it not be possible to persuade Chompoo to let his monkey soldiers be used in the fight against the demons too?

"Sukreep, call your nephew Hanuman to go with you to Chompoo with a message from me."

Chompoo received Sukreep and Hanuman with great cordiality, saying that he would accord a greater welcome only to Pra Isuan or Pra Narai. He did not know that they were messengers of a god, and told Sukreep to sit down on the floor to deliver the royal message.

Sukreep said, "The words of a god may only come from above," and flew up high over the throne of Chompoo to present Pra Narai's message.

But Chompoo did appear to understand. Sukreep explained the god's message, but again Chompoo did not understand. Sukreep, his patience running short, scolded Chompoo.

Chompoo shot back, "I will not listen to you! I want to see him standing before me! What does your man look like?"

Sukreep said that Pra Ram was a man who had a green face and carried a bow and arrow.

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"No ! That is not him, for if he were Pra Ram, he would have four arms and carry a discus, trident, sword and a conch. I will not go !"

He then walked out, leaving the two emissaries standing there. Hanuman suggested to Sukreep that they take Chompoo back by force, but Sukreep was afraid. Chompoo was as strong as Palee, and Pra Ram, who was their help in time of need, was far away. Then Hanuman thought up a new stratagem.

"We will sleep here tonight," he said, "and will leave at dawn."

That night, after the moon had sunk below the palace spires, the two monkeys crept silently out of their bedroom. Hanuman sneaked into the King's room. With magic he put him into a deep sleep and took him up, bed and all, over the palace spires and high into the clouds. Chompoo still lay asleep on his diamond couch. The heavenly bird Krut helped by killing the snakes which guarded the city. Hanuman and Sukreep flew with Chompoo to Mount Kantamat, where they explained to Pra Ram why they were forced to abduct the King.

When Maha Chompoo awoke, he saw Pra Narai before him, with his shining green face. In his four arms he held the symbols of his might, the diamond discus, sword, trident and conch shell. He immediately recognized the god and fainted with fear.

Pra Ram directed Pra Lak to wash the arrow Prohmat, and then to bring him the wash-water. He then washed Chompoo's head with the consecrated water. Chompoo woke up again and stepped off his couch. He knelt at the God's

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feet because he was ashamed of the despicable way he had treated his messengers. He asked that he be allowed to give the god the city and land of Chompoo, which was next to the kingdom of the monkeys. Pra Ram declined the city and the throne, but accepted his soldiers. The brave monkey soldiers should be organized into two armies, which would together attack the demons.

Chompoo's wife Kaeo Udorn, the Diamond of the North, awoke the next morning to find her husband gone, and wondered if he were dead. She asked the prophets what had happened.

"Do not worry," they replied, "The king is not dead; he will return in three days."

She called the black monkey Nilapat, who had been given to her as a foster son by Pra Isuan, and told him what had occurred the previous day.

"Two messengers came from Pra Narai to ask for the King's army in the war with the demons. Chompoo did not understand their message. Now he is gone. Please, Nilapat, hurry to Mount Kantamat, where Pra Narai's throne should be, and bring the King back!"

Nilapat jealously guarded the King, and would fight anyone who tried to harm him. He quickly took leave of Chompoo's queen and swung into the sky, soon coming to Kantamat. There all rested in the shade of a great umbrella. Chompoo and the two messengers knelt together at the feet of a handsome noble man. Seeing this display of neighborliness, Nilapat changed himself into a golden fly.

He landed on Chompoo's ear and asked, "Why are you sittting here, King, with your enemies? Come away to your palace, where Kaeo Udorn waits for you!"

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But Chompoo recognized the voice of the fly and said, "The Great One here before us is Pra Narai, who has come to destroy the demons. He is our friend, Nilapat, not our enemy!"

The black monkey, who sat by Chompoo still in the form of a golden fly, understood, but he could not forget the bad behavior of Sukreep and Hanuman at Chompoo's court. For the moment, however, he remained quiet.

Now Chompoo asked Pra Lak if his foster son Nilapat, the nephew of his friend, might join them. Pra Lak granted the wish. When Nilapat heard this, he assumed his usual form. Pra Lak was very pleased with the strong black monkey.

Now the King had four fighting monkeys who would serve with him-the white Hanuman, the black Nilapat, King Sukreep, and Ongkot, his nephew. He was very satisfied, but since Chompoo was old, he asked him to stay behind and rule over the city.

Chompoo knelt before the god, kissed the dust at his feet, and then returned to his kingdom.

Sukreep was able to gather his army without further delay or trouble, and within three nights was ready. Fifty monkey regiments were in Kheet Khin, led by fifty tested commanders. Ongkot was the general of the Kheet Khin army and Nilapat was the general of the Chompoo army. Sukreep was the marshal over all. He ordered them to a great parade on Mount Kantamat, so that the monkeys could show their might to all on land, the sea, or in the air. Sukreep as marshal, Ongkot and Nilapat as generals, Hanuman, Chompoopan and others as great soldiers, the eighteen crowned generals, the entire officer corps of the army-all could show Pra Ram and Pra Lak that they were ready.

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Pra Ram was pleased with the preparations. The next day he gave his first field orders.

"Under the command of Sukreep, assisted by Ongkot and Nilapat, and under the great soldiers Hanuman, Chompoopan, and the eighteen crowned generals, the monkey army will go to Longka. Together we will march against the enemy. With the army of two cities, it will not be difficult to win victory. Soldiers, do your duty and you will win the gratitude of your King !"

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A Reconnaissance To Longka

On the orders of Pra Ram a patrol was to go to Longka to seek out Sida Laksamee. Then the remainder of the army would follow. Sukreep named Hanuman, Ongkot and Chompoopan as leaders of the patrol. Pra Ram gave Hanuman a special message for Nang Sida.

"Tell her that she is always in our heart. She should know that we are on the way with a liberating army."

Hanuman was to take along the ring of Sadayu and the breast cloth of the mother monkey as signs of recognition. He should tell Sida how much Pra Ram suffered from the separation, how often he thought of her love, how happy he was that she had left the ring and cloth as evidence of her love, and that he had carried them day and night ever since he himself had found them.

Hanuman thought that the ring and cloth would have little value as signs to identify him, for they could just as well have been found in the forest by a demon. The success and value of his mission, moreover, should be based on further signs.

Pra Ram then revealed the greatest secret of his heart.

"Tell Sida that from the moment we first met in the city of Mitila, we were joined by looking into each other's eyes and seeing the love in each other's soul."

He then sent the three great soldiers forth.

After an accident with three cloud giants, who naturally were quickly disposed of by the mighty monkeys, they came to the sun-drenched lotus pond Bok Khoranee. The flowers blooming on his back gave off so much stupefying pollen that everyone who did not hurry past was overcome by sleep.

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Paglan Yak, the demon who was being punished by Pra Indra for loving Nang Gaysorn Mala, had to keep watch over the lake in which, swimming under the surface, he lay in wait for creatures which would disturb the surface. Every time an animal came to drink, he would seize it. This time when he came, it was midnight, and he saw the monkeys on the shore, covered with pollen and sound asleep. Thirsting for a kill, he scrambled onto the shore, where he made out the three monkey generals surrounded by their soldiers. He picked up Ongkot first, and was about to squash him under his fist. The monkey awoke and through his cloudy eyes saw the monster. He was immediately wide awake. He shook himself and kicked.

The demon was amused.

"Hey, little monkey, who gave you your strength?" he asked, and set Ongkot down.

Ongkot told him who he was and said, "Would you kill a warrior of Pra Narai, you idiot? Do you know what that would mean?"

When Paglan heard the god's name, he jumped for joy, for Pra Indra had told him, "Pra Narai's soldiers will set you free. Their commanders will lash your back."

Ongkot listened carefully. The monster knelt down so that the monkey could reach his back. Ongkot lashed his back from one end to the other. When he had finished, the lucky demon went to Heaven in the form of an angel.

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Hanuman Frees Two Heavenly Sisters

After five more weeks of marching the monkeys came to a jungle city. It was surrounded by moats and battle towers, but, no one went in or out. A noble palace rose over the city walls.

Hanuman left his companions to wait before the city walls, and entered through the city gate to reconnoiter. In the palace he met a wonderously beautiful maiden.

He called to her, and she replied, "Monkey, why are you in this palace? It belongs to Pra Isuan! Get out!"

Hanuman heard what she said and immediately fell in love with her.

"Why are you driving me away? We have just met. Why are you here all alone?"

"One day Taow Tawan went to see Pra Isuan, and he saw Nang Rampa, his wife. He fell in love with her, and asked me to be the go-between. Pra Isuan discovered this, and exiled me to Mayan for thirty thousand years. Here I must stay until I meet Hanuman, who is the great soldier of Pra Narai."

Hanuman wished to follow her into the palace, but she would not allow this.

"I will have nothing to do with a forest ape! Go away, monkey!"

"I am a soldier of Pra Narai and am called Hanuman. I am not an ordinary monkey."

"If you are indeed the great and godly Hanuman, why can't you breathe moons and stars? I was told by Pra Isuan that I would be released by the greatest of the monkeys, who would breathe stars."

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Hanuman rose into the air. He changed himself into a four-faced and eight-armed monkey like he had been when he was born, and breathed out moons, and stars. Butsamalee clasped her hands together in both fear and joy, and fled into her room. The Son of the Wind flew after her and entered her room in his natural form. He sat next to her and crowded very close until he was intimately joined with her, finding one-hundred-thousand-fold pleasure in the delights of her love. Shining with grace, Butsamalee celebrated with this man-monkey the ceremony of her conversion back to a heavenly maiden.

Butsamalee was in love with this monkey, who was so powerful and strong. In a rising tide of tenderness she yielded to him. Later, Hanuman asked the way to Longka.

"From here," she replied, "it will be a distance of nine weeks journey until you come to a river where an angel, my younger sister, lives. She waits there to show you the way. I am now free to go back to Heaven."

Hanuman took Butsamalee up, and threw her high into the clouds. Thus by the strength of the Son of the Wind, she was returned to Heaven. Hanuman sadly bowed his head to the Goddess in parting and went, happy and satisfied, back to the camp.

After nine weeks they found, just as Butsamalee had said, a heavenly maiden sitting in the water.

Hanuman asked, "You there, covered with golden flowers! Are you Suwanna Malee, the sister of beautiful Butsa?"

She was.

"Then tell the soldiers of Pra Ram how to get to Longka!"

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Suwanna Malee replied, "First you must cross the great river Maha Natee. Then you will meet the hermit Chadin Rusee. He will direct you further."

Then she vanished before their eyes.

The three soldiers then swam in the river. When they had gone back to shore, Hanuman caused his body to grow up to Heaven until he was as large as Mount Proman and stretched as high as the peak of Mount Djakrawan. He then made his tail long and thick, laid it across the river, and ordered his soldiers to march across this living bridge. Chadin Rusee waited on the far shore. The old man knew that Pra Ram lived on Earth as a man in order to conquer the demons. He was pleased to be able to help the god's forward party by showing them the way to Longka, the black city of crows.

From here it was the distance of fifteen weeks' march from snowy Mount Hematiran to the ocean shore opposite the island of Longka.

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The Heavenly Bird Sampatee carries Hanuman To Longka

The Sun God showed Hanuman the way to Hematiran. On the peak there was a cave in which lived the bird Sampatee. The bird asked Hanuman if he knew anything of the death of his brother, Sadayu. Above all, he wished to know who his brother's murderer was. Hanuman told the story of the ring which Totsakan had snatched from Nang Sida's finger, with which to kill Sadayu. Sampatee mourned his brother.

Hanuman comforted him.

"There is no man nor beast in this world who can escape death. Sadayu died a hero's death. He is dead here, but at the same time he was reborn among the Angels."

"But, Sampatee," he continued, "why are your feathers so rumpled that you look as naked as a plucked chicken?"

Sampatee then told him his story.

"My brother and I once lived on Mount Atsakan. Sadayu was then quite young. When he saw the sun swimming through Heaven, he took it to be a golden fruit. He wanted to eat this fruit and flew very high in the Heavens. When I saw him, I hurried aloft to shade him from the sun's burning rays. Pra Ahtit thus burned off my coat of feathers instead of my brother's. As I fell to Earth, he shouted his curse after me: 'Your feathers will grow again when Pra Narai's soldiers come!' So I have stayed here, waiting in my cave."

At Hanuman's request the naked bird let the three monkey generals sit down. Soon his red feathers grew back on his wings, tail and body. He flew into the air and brought Hanuman, Ongkot and Chompoopan to the peak of

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mount Kanta Singkhorn, which lay in the middle of the ocean. He then showed them the way to Longka.

"There you see the black mountain. That is Mount Nilakala, mountain of the crows."

Then Sampatee flew back to the monkey army with Ongkot and Chompoopan, leaving Hanuman on Mount Kanta Singkhorn. Hanuman flew alone in the direction of Longka.

A short distance in front of the island lay the demoness Pheesua Samut, the Ocean Butterfly. Her tusks rose up to the level of her ears. Totsakan had her guard the ocean so that no enemies could approach Longka. When she saw Hanuman, her eyes began to burn with rage like the fires of hell, and she attacked, swinging her club. She could not beat Hanuman, so she decided to swallow him alive.

Hanuman flew into her open mouth and, when he came to her left ear, flew out and right back in again. Then he flew back into her belly, where he slashed her from within with his trident. While Hanuman was still attacking, she sank, gushing blood, into the ocean. He hacked her hands and feet off as food for the fishes of the ocean, both great and small. Hanuman flew on.

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Hanuman Breaks Into Longka

Hanuman finally landed on Mount Olot in Longka thinking it was Mount Nilakala. Here the hut of the hermit Narot stood. Hanuman changed himself into an ordinary little forest monkey and approached the hut. Narot asked who he was.

"A solitary, nameless forest monkey--I have heard that Longka is the island of great contentment. I will stay here until I have made my fortune; I will take a wife and have children in the manner of demons."

Narot laughed, "I have never heard that lady demons were satisfied by monkeys! They would rather eat someone like you than marry you. But anyway, when you want to go to Longka, I will tell you."

Hanuman was stung by Narot's sarcasm and decided to test the hermit's power and to get even. He asked permission to sleep in the garden house that night, and soon fell asleep. With the power given to him by the Master of the World, he made his body larger and soon filled the garden house.

He called the hermit and complained, "Oh, wise man, I need your medicine, for I feel sick--Your house is too small! I cannot even stretch!"

When the old man saw this, he was amazed. He consulted his book of spells and made the house larger. Hanuman made himself larger too, as large as Mount Prohman.

He called to the hermit, "Trying to sleep in your tiny hut is making me sick!"

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Narot made the house larger again. When Hanuman, after a little more sleep, called to him for the third time, Narot thought to himself, "All right, monkey, I'll fix you good!" Hanuman now stretched from his house over everything. The hermit prayed for rain. A hard, cold rain began, so that Hanuman's teeth chattered from the frost. Soon he shrank down, and in his original form begged the hermit to help him. Narot conjured up a magic fire which warmed and comforted Hanuman. Reconciled, the two slept the night through. At dawn, however, Narot, went to bathe. He wanted to completely subdue Hanuman. He threw his walking stick into the water and changed it into a blood-sucking leech. If Hanuman went into the water, the leech would fasten itself to him and never let go.

When the birds began to sing, Hanuman arose, dove into the lake, and began to wash his face. The leech seized his chin. Hanuman jumped here and there in the water with fright. He ran to the hut of the hermit and saw him laughing.

"I only wanted to show you that I was mightier than you," he chuckled.

He seized the leech, which came away from Hanuman's chin as it had been before, a walking stick.

Hanuman, sufficiently chastized, apologized for having made trouble, then flew over the city to Longka, and saw the protective spirit which guarded the city. He had four faces and eight hands, each of which held a club. He stood

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solidly astride the city, and towered over it. When he saw the white monkey flying toward him, he grew angry. He snatched Hanuman out of the air.

Hanuman called his name and said, "The nephew of Palee has come to finish you!"

Hanuman fought with his trident against the clubs of the demon, and in an instant had won. He picked up the corpse and threw it into the ocean. Longka no longer had a protective spirit.

Now Hanuman came to the ground in the form of a demon. The guards, sitting in a circle around their fire, did not recognize him. He chanted an incantation and put the guards and all the inhabitants of the city to sleep. The monkey broke into four palaces, finding only sleeping men and women in each. When he entered the fourth and most beautiful of the palaces, he saw a wonderously beautiful woman in Totsakan's embrace. He wondered if this could be Nang Sida. Was the innocent one now guilty? Blind with rage, he prepared to decapitate the ten-headed seducer and make his head a present to Pra Narai. As he drew his trident, he saw at the last moment that the woman was Nang Monto, the rightful wife of the demon. Hanuman left the bedroom and the palace to search for Sida.

When he could not find her, he returned to Narot.

"I have looked around and am satisfied with living in Longka--but Sida, no, I have not found Sida!"

Narot saw Hanuman was distracted, and said, "Totsakan holds the wife of Pra Ram prisoner in a pleasure garden in

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front of the city. If you weren't a common forest monkey, you would have found her!"

Hanuman snorted, "I am the foremost soldier of Pra Narai, not a contemptible forest monkey!"

In a conciliating tone Narot said, "Then go in peace and win your victory!"

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Hanuman Searches for Nang Sida

Hanuman soared over the island and landed in the pleasure garden in front of the city. In the form of a tiny monkey he hid in a tree. Through the branches of his hiding place he saw a woman more beautiful than any in the Three Worlds. This must be the wife of Pra Narai! Hanuman sat until evening watching the beautiful, sad woman as she sat in the shade of hanging flowers and dreamed. He could still not believe that she was so beautiful.

Totsakan could find no rest in Longka. He always came to this garden to tell Nang Sida of his love for her, but every time he came close to her, the heat from her body drove him back. Neither Monto nor the other women, who he knew were beautiful, could quench his lust or lighten his heart. Nang Sida could, he knew. Whenever the moon stood high in the sky, the demon thought of her in torment. He knew his heart would break if he did not win her.

That night the moon was full, and Totsakan was again tormented by thoughts of Sida. He got out of bed and dressed himself with all the jewelry of his treasury. He ordered a large escort to accompany him with torches, hoping this honor would persuade her, and went in his diamond chariot to the garden and stepped into Nang Sida's pavilion. He told her of his longing for her love, and promised to give her all his riches and to make her his queen, if she would only listen to him and come along to his palace.

Sida cursed him angrily, "My husband is Pra Narai, who came to Earth to conquer you and your tribe. You are evil. If he were here, he would cut off your head. You have me now only because you played a trick, then ran away like a coward!"

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The sound of Sida's voice only made Totsakan love her more, and he coaxingly said, "I am not angry, even though you curse me. You deserve to be the queen of Pichai Longka. Why don't you come along with me now?"

Don't talk to me! I am respected throughout the Three Worlds for my virtue. I would rather die than go with you. Your words are an insult to Pra Narai, and very soon he will destroy you and your brood!"

Hanuman hidden in the branches, overheard this and realized that Nang Sida hated rather than loved the demon. He was furious with Totsakan, and almost jumped down to kill him with his trident. He remembered however, that Pra Ram had ordered him only to spy, and not to fight.

Totsakan was preparing to depart, and saying goodbye to Sida, saying, "this time I will go. You stay here and be good." Meeting Sida's handmaidens on the way out, he said, "Plead with her to become my wife. If you fail, I will kill you all."

When the King had left, Sida cried out in anguish, "Oh, brother, why don't you come and kill this evil demon? I will end my life in this world, and wait for you in Paradise."

She tied together a sling of her breast cloth. Behind the backs of the demon guards she would take her own life, down by the lotus pond, under the trees. She placed the sling around her neck, climbed onto a branch and fastened the end of the sling to it, and then jumped.

Hanuman had watched Sida prepare to hang herself, and saw how she had wound the noose around her neck. Quickly he sprang through the treetops to the pond and released the noose from the branch. Sida fell limply on the ground. Hanuman jumped down and knelt beside her. Finally she luttered her lids and opened her eyes.

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Hanuman said, "I risk severe punishment for not letting a goddess have her way!"

He then told her who he was, and gave her Pra Narai's message.

"You say you are a soldier of Pra Narai. Your face is not familiar to me. How can you prove that the God, my husband, has sent you?"

Hanuman showed her the ring and cloth.

"These were both thrown away when Totsakan kidnapped me. Anyone could have found them. Apparently you are in sympathy with the demon and have prevented my death in accordance with Totsakan's will."

She threw the ring and kerchief away, but two doves picked them up, brought them back, and told her that Pra Ram loved her. Now Hanuman disclosed how she had once happened to fall in love, merely by letting her eyes meet the eyes of a stranger, in the city of Mitila.

Sida wept. Hanuman told her how close Pra Ram was.

He asked her, "Why wait for the King? Come with me now! I will take you to the King's couch!"

But Sida was too tired. Pra Ram should come and kill the demons.

"Without revenge there is no victory. Go, tell him that, and carry my love to him!"

She left the monkey and went back into her pavilion.

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Hanuman Is Captured

Hanuman wanted to show the demons his strength. He ran around the garden shouting loudly. The guards came running quickly, but they could not catch him. Many died by the hand of the Son of the Wind, and the rest fled to Totsakan. They told his one thousand seven-faced sons, the Sahatsa Kuman, that a small white monkey had killed many of the sentry demons and had put the rest to flight. The sons rushed out to encircle and catch the monkey.

When they saw Hanuman breaking branches and bending the trees, they called, "You! Monkey! What are you doing? Stop that and beg forgiveness or we will punish you!"

Hanuman replied, "I am stronger alone than all of you together. Just come here, step close to me, and you will be corpses, just like those guards there!"

When the monsters heard this, they gnashed their teeth. Hanuman attacked and killed a few. The rest fired their arrows at him, but without result, the arrows passing right by him. Hanuman jumped onto the lion-chariot, tipping its occupants onto the ground, where they lay wounded. He hacked the rest of the thousand to pieces with his trident. He showed his strength, beating them with his fists, then rolling them up into balls and biting them until they all were dead.

Totsakan learned that the combined might of his thousand sons had been destroyed. Anger burned at his heart like fire. He ran out of the diamond palace and in a loud voice called for Intorachit, commanding him to go out and destroy the monkey. Intorachit was very strong: his power reached to Heaven. He had already defeated Pra Indra. He seized his discus, and with his entire household guard he left the

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city and sped to the garden. There he saw a charnel house. The entire garden was strewn with dead and shattered demons. He angrily reined up his chariot and asked the name of the enemy.

"With my celestial weapons I will beat you, dwarf!" he shouted.

Hanuman clapped his hands derisively and mocked him loudly.

"I have done all this alone and without the help of my friends. Do you really think your bragging scares me? I fear no power in this world?"

"I don't know who you are. Tell me. I am Intorachit, the son of Totsakan the Mighty."

Hanuman laughed at him again, so that the demon's heart was filled with fury. He shot his magic arrows, from which rain fell. Hanuman caught all the arrows in flight and threw them, broken, at the demon's feet. He then jumped down, smashed the chariot and killed the lions and the driver.

Now Intorachit was beginning to have second thoughts: "This is only a little monkey. How can he be so brave? I have fought Pra Indra, and that was easier than this. Why?"

Now he fired his serpent arrow Nakabat. The snake wrapped around the monkey and held him fast. Although Hanuman could easily have freed himself, he surrendered. Intorachit was happy. The servants picked up the tightly-wrapped bundle that had been laid at his feet.

"Pick this up and take it to the King!"

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His son's victory was a relief to Totsakan. He marvelled at the abilities of Intorachit. When the tightly bound bundle was laid before him, he called the executioner and commanded that the monkey should be run through with his own spear. But this could not be done. The executioner tried with a lance and failed, then again with a javelin, and again failure. Now a trident was brought. Failure. Next a club as big as a palm tree was tried, but Hanuman did not feel the blow at all. He only laughed at an iron hammer, and an axe that was brought likewise failed to cut him. None of these weapons were able to do anything but cut the executioner's hand. Hanuman burst his chains, threw the demon's weapons back at him, and cut the executioner into little pieces. He then squatted down again like a condemned criminal awaiting execution. Now he would be chewed to bits. The demon tried this, but Hanuman was as hard as a diamond. He picked up an iron pestle and struck out with it until the demon had to let him go.

On orders of the King he was taken in chains to the corral of the wild elephants. A bull named Banlai Djakawan would trample him to death. But Hanuman played with his tusks as though they were branches of flowers. Then he slit the elephant open from head to tail.

Totsakan had Hanuman brought before his throne.

"Are you immortal ?"

"Completely !"

"Completely ? How ?"

"Only one thing on Earth can kill me, and that is....."

"What is that ?"

"Fire !"

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Totsakan crowed triumphantly over the stupid monkey who had given himself away. He had branches and logs brought. He poured palm oil over Hanuman, then forced him to sit on the wood and oil-soaked rags. Finally, he struck a roaring spark with his diamond spear.

Hanuman was happy as the heat ran over his fur and pulsed in his veins. He ran into Totsakan's diamond palace, and when he came out, the palace was in flames. He then went over to the elephant and horse stables, where the harnessed animals were soon enveloped in smoke and fire. He ran through all the houses near the palace, and soon each was a sea of flame. He led Nang Monto and Kala Akee to freedom, and in the same moment destroyed their palace.

Totsakan knew that the fire from his spear could not be extinguished, and that he had been tricked. He gathered his wives and the concubines, who were running right and left, into his chariot Butsabok, and flew off to Mount Satana with his court. While their King was in cowardly flight, the inhabitants of the city were dying smoke-filled deaths. Only a few escaped the flames and sparks. Fire destroyed the entire city, from moat to moat and wall to wall.

Hanuman watched for a while, then dove into the ocean. When he came out, his fur shone like diamonds, for the fire had left him untouched. Only the tip of his tail smouldered. He dipped it in the ocean again and again, but the spark would not go out. In his agony Hanuman ran to Narot.

"Help me! Put out the fire in my tail!" he shouted, even though he was still a good distance away. He ran up out of breath and knelt at the hermit's feet.

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The old man answered, "Didn't you once tell me that you had great and wonderful powers? Help yourself! You can burn down the whole city of Longka, so that the entire island is covered with stinking smoke, and yet you can't put out a little fire in your tail?"

"This is no ordinary fire!" the monkey wailed. "This was started by the diamond spear. Help! Oh, help!"

Narot replied with a riddle.

"The tip of your tail will burn forever unless you place it in the smallest well."

Hanuman understood immediately. He stuck the tip of his tail in his mouth and pinched his nose to smother the fire. It went out.

Joyfully and thankfully Hanuman knelt before the hermit. He then returned to his waiting friends and to the army on Mount Hematiran.

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Totsakan's Nightmares

Totsakan wished to rebuild Longka and to make it even more beautiful than it was before. He called upon Pra Isuan and the angels for help. The Gods dared not refuse, for they were very afraid of the wicked demon. Pra Piroon, the King of the Rain, sent a cloudburst to Longka and put out the fires, and Pra Pai blew the ashes into the ocean and smoothed the ground. Pra Witsanukam, the Master Builder, put up a new palace. Soon Longka gleamed in the rays of the sun, even more splendid than it was before. With riotous celebration the city was reconsecrated.

The monkeys returned to Pra Ram. Hanuman recounted how he had prevented Nang Sida's suicide, how he had given her the ring and breast cloth, how he had beaten the thousand sons of Totsakan and had burned the whole city of Longka to the ground. Pra Ram sternly reproached him for reducing the entire city to ashes without his orders. He feared that Totsakan might retaliate by killing Sida, and if this happened, he, Ram, would die of grief.

Hanuman was very sorry he had acted rashly. He pointed out, however, that he had fought in the form of a forest monkey, and that probably Totsakan would not associate him with Pra Ram. He offered his life for atonement. Pra Ram asked the other soldiers what he should do, and they begged him to spare Hanuman's life. Then the entire army broke camp and under Hanuman's lead marched from Mount Kantakala to the coast.

Nang Sida lived as she had before, in the pleasure garden, rejecting Totsakan.

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Totsakan had a wondrous dream. He caused his brother Pipek, the seer, to come to him, and told him his dream:–

"A white hawk came flying from the East. He crossed the ocean and landed in the market place of Longka. A black hawk came from the West. The white hawk flew up and the two fought, hacking at one another with their beaks and slashing with their talons so that their feathers flew in all directions. Beaten, the black hawk fell to the ground, died, and turned into a giant."

He then told of another dream: -

"A demon held an open coconut shell in the palm of his hand. It was filled with oil on which a wick floated. A beautiful maiden came and lit the lamp. When the fire had burned up all the oil, it burned the coconut shell and the demon's palm, and soon flames spread over his entire body."

Pipek understood the dreams. In the first dream the white hawk was Pra Ram, the black, Totsakan. In the second dream the coconut shell was Longka, the wick was Totsakan, the beautiful maiden was Nang Samanakha, and Nang Sida was the fire. Because of Sida all the demons would come to a terrible end, and Pra Ram would kill Totsakan.

"How can this be prevented?" asked the Demon King.

"Give Nang Sida back to Pra Ram, and this disaster in store for you and for Longka will be averted."

"Give back Sida?" Totsakan shouted. "Never! Pfui, Pipek, you traitor! You are on the side of my enemies! You will lose your head!"

Startled and frightened at his brother's rage, Pipek knelt before Totsakan to allay his anger, and appealed to his brother's love.

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"We were born of the same mother's womb, oh King; calm your anger and realize that your brother speaks out of love for you. Give Sida back!"

Totsakan was consumed with rage when Pipek offered his advice the second time. He seized his sword and chased his brother out of the palace, all ten mouths screaming that they were no longer brothers. Then he sent Koompakan and Intorachit to catch Pipek, but Pipek escaped. Now Totsakan seized all his possessions. Pipek's wife, Treechada, the beauty with the triple hair knot, was forced into slavery in Nang Sida's pleasure garden. His daughter Benjakai would be kept for the King's special pleasure. Pipek, without wife or child and thrown into exile, held only the hope that the Gods would protect the lives of Treechada and Benjakai. He knew that exile was part of his destiny, and he also knew that he would seek out and help Pra Narai against his own brother.

The unfortunate Pipek flew over to Mount Kantakala to offer his service to the four-armed god Pra Narai. Nila Ek, the black monkey, was first to see the demon. He tied him up and took him to Sukreep, who led him to Pra Narai. Pipek knelt at the feet of the god and told him his sad story. Pra Ram decided to use him as a soldier in the war. Pipek first had to take an oath before all the soldier of the monkey army. Then Pra Ram sprinkled him with holy water in which the Prohmat-arrow had been washed.

After the oath had been taken and the ceremony of the consecrated water was completed, Sukreep came to Pipek and said, "I once had an enemy who had wronged me and eventually would have killed me. This enemy was Palee, my own brother. Your worst enemy is likewise your own brother! Our situation is the same. Therefore let us be friends for life!"

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Now began the expedition of the monkey army by which they would confront the great demon army. Under the command of Sukreep the monkeys would go ahead of Pra Ram and Pipek. Many flew high in the air, others changed themselves into fantastic creatures with four faces or eight arms. Some tested their strength by going to Badan and capturing the Serpent King, others dove into the ocean and captured Pla Anon, the giant fish at the bottom of the ocean on whose back the Earth rests.

The noise of the expedition rang through Heaven, to the fourth level above the stars to Dusit, Heaven of the Angels.

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Sukasarn Comes as a Spy to the Monkey Camp

Totsakan had Sukasarn, the demon who was half dog, half–pig, called to him. He was ordered to steal into the camp of the monkeys and learn why they were so stirred up. The demon changed himself into a falcon and flew eastward. On Mount Kantakala he saw the maneuvers of the monkey army taking place among the cliffs. As he flew about, his wing struck a rocky out-cropping on one of the cliffs, causing him to lose his balance and fall to the ground in pain. He quickly changed himself into a monkey, however, and mingled unrecognized among his enemies. From his elevated place near Pra Ram's throne, Pipek saw the demon moving freely about the camp. He informed the King, who told Hanuman to catch the spy. Hanuman made himself very large, as large as Mount Djakrawan. He then covered all the monkeys beneath his giant hand, and left only a small hole for them to march out one by one. Hanuman knew that he could recognize a demon, for they did not cast a shadow, nor did their eyes blink.

As each soldier came out, Hanuman looked for his shadow and watched their eyes. Sukasarn's heart almost stopped with fear. He wanted to fly away, but his broken wing would not permit him to do so. Staggering with fear, he came out from under Hanuman's fingers. The monkey had scarcely begun to look him over when; against his will, Sukasarn was changed back into his original form.

Hanuman beat the spy until the pain made Sukasarn wish he were dead. Hanuman then shaved his eyebrows and

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tatooed a mark on his forehead. This was the final torture; Hanuman then let him go. He would carry back to Longka quite a story of the monkey's might.

When Sukasarn got back to Longka, he told Totsakan what he had seen and had suffered.

"I have also seen Pipek, the traitor, oh King. He is a firm friend of all the monkeys and the men--what a disgrace!"

Totsakan decided that he would have to kill Pipek, for the seer would certainly tell Pra Ram and Pra Lak all his secrets.

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Totsakan the Spy

Once again the King of the Demons assumed the form of a hermit. Decked out with all the holy accoutrements, undergarments, robe, shoulder bag, belt, alms bowl, filter for drinking water, razor and needle, he went into the forest. In his left hand he carried a walking stick, in his right, a monk's fan. Then he flew over the ocean, and cast a spell which would keep Pipek's mouth closed. He entered the camp, and came before Pra Ram. After blessing the King, he told Pra Ram that as a true and devout confidant of the demons, he knew that Nang Sida was already Totsakan's wife and wished to remain in Longka. She experienced more happiness in living with Totsakan than she had in her life with Pra Ram. Moreover, there were many beautiful women in the Three Worlds, and Pra Ram could probably find one even more beautiful than Sida.

Pra Ram replied with measured words. Nang Sida was really Pra Laksamee, who had been the wife of Pra Narai in Heaven. He was certain that she would be faithful to him no matter what happened because she was a goddess. Pra Ram remained fixed on his purpose of killing Totsakan and all the demons. Totsakan then asked the names of each of the monkey officers, and noticing Pipek, asked why monkeys and demons served in the same army.

"Beware, oh King, of Pipek, for he is the brother of the King of the Demons, and will betray you!"

Pipek stood nearby and heard these words with a heavy heart, because he could not open his mouth to defend himself.

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Totsakan quickly went away, afraid that the spell would wear off and his brother would speak out.

As soon as Totsakan left, Pipek was able to speak, and cried, "That was Totsakan! He came to destroy me, oh King! For this reason he rendered me speechless and then slandered me. He hoped that you would cast me out."

Pra Ram cursed Totsakan in front of the entire army.

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Benjakai Changes Herself Into Nang Sida

Totsakan continued to think of ways to make Pra Ram retreat and, at the same time, to deal Pipek a reverse.

He summoned Benjakai, and, pretending that he was very sorry he had driven away her father, hoped that someday Pipek might be able to return. Slyly he hinted at how she could hasten the day.

"I want you to disguise yourself to look like Nang Sida, and to float atop the water as though you had drowned. When Pra Ram sees your body, he will be so sad that he may die. Without a leader, the monkey army will scatter and the war will be over. Then Pipek can come home, and I will even give some of my property to him."

Benjakai listened to this plan and was very afraid.

"I am only a woman. I don't think I can successfully deceive the enemy."

Totsakan tried to persuade her to his plan. Benjakai was very afraid of her uncle, and was afraid he would kill her. She also wanted very badly to see her father, so she finally agreed.

Totsakan was very pleased, and sent Benjakai to Nang Sida's garden. Benjakai entered the garden in tears, pretending that she was very sad. She told Sida her name, and that she was the daughter of Pipek and Treechada. Her father had been chased away from the city, and was now serving Pra Narai. Benjakai said that she therefore wanted to serve Nang Sida as her handmaiden.

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While she was talking, Benjakai observed Nang Sida closely. When she had noted every facial expression and each individual characteristic, she went back to the palace. There she tested the change in her hair color, clothing, figure and face. When at last she was satisfied with her work, she went to Totsakan.

When he saw her, he thought that Nang Sida, the woman he had desired for so long, had at last come to him. He hastened down from his throne to raise up and embrace the one kneeling before him.

"Your brother," he purred, "has had but one desire:– You! He will raise you above all the other ladies of the court."

When Benjakai was at last able to escape his embrace, she changed herself quickly back into her former self. Totsakan was at first angry, then disillusioned, and finally pleased.

"Beloved niece," he laughed, "when the little men over there see you, how sad they will be! They won't have the heart to fight anymore!"

With a love song on his lips, Pra Ram went down to the water to bathe. There he saw a very beautiful woman cast up from the sea onto the shore. He walked over and saw that this was his beloved, Nang Sida Tewee, and she was dead!

Pra Ram sank to the sand, half dead with horror. He then picked her up in his arms and called to Pra Lak with a broken heart.

"I will die! I will die! Diel"

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Hanuman heard the prince's heart-rending sobs, and hurried over.

Pra Ram upbraided him, "In your anger you burned Longka, and now Sida is dead!"

Hanuman looked at the dead body, and then looked at the water.

"That is not Nang Sida. Totsakan has tried to fool you! How could she have gotten here? The tide flows from here to Longka, but does not return. Moreover, this woman does not smell like she is dead. However, let us cremate the body here and see what we shall see!"

The monkeys sat in a circle around the funeral pyre and watched all the preparations closely. When the fire was kindled the flames had enveloped the remains, the heat was so great that Benjakai was forced to escape. She rose in the smoke and tried to fly away through the smoke. Hanuman saw her, however, and picked up his trident and chased after her. He caught her by her streaming hair and brought her back to the throne of Pra Ram, who asked Sukreep to question her. At first she said that she only wanted to see if her father were still alive. The monkey tortured her until she told the true story.

"Totsakan forced me into doing this against my will."

Sukreep told the King of the results of the questioning. Pipek was called and told what had happened.

In tears he said, "She should be killed for what she has done."

Pra Ram was moved to say "Is she not your daughter, your joy of earlier days? Even she did wrong, there is nothing to gain by killing her. I give her life to you. She will go back to Longka and inform Totsakan that his plan has failed."

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Hanuman took Benjakai back to Longka, carrying her over in his arms. When he landed, he held her to caress her and say sweet things to her. The fires of love burned at his heart. The beautiful demon's will to resist weakened. Moved by the might of the monkey, she sank to the ground. The woman, who had been so cunning, now fell to the cunning of the monkey. She forgot the twenty-armed King and her message, loving the monkey who made her heart leap for joy.

Late in the evening Benjakai arrived at the palace of Longka and told of the failure of the mission.

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Hanuman and Nilapat Quarrel

Pra Ram commanded that the army should break camp and march toward Longka. The monkeys were ordered to build a causeway over the channel between the mainland and the island of Longka.

Chompoowarat said, "We should build the roadway of stone."

Sukreep would be the superintendent; Nilapat, the black monkey, and Hanuman, the white, should do the building. Nilapat, however, held a grudge against Hanuman for the way he had so insolently treated his stepfather, Maha Chompoo. He had sneaked Chompoo out of his own palace asleep in his own bed. Now the day of reckoning had arrived. He stood with his feet on Mount Himapan and with his hands grasped Mount Kirinton. He then called to Hanuman that he should stand in the ocean. Hanuman called back that Nilapat might begin throwing him stones one after the other. Instead, the black monkey threw the whole mountain, so that Hanuman had to quickly jump out of the way to keep from being hit and buried by the stones. The thunder of the falling stones echoed over the Earth. Hanuman kept his head and bided his time.

Soon Hanuman and Nilapat changed places. Hanuman hung rocks on every hair of his thick pelt. Then he flew off the mountain to the ocean and floated in the air over Nilapat.

"Now catch, you monkey!"

Nilapat could not believe his eyes when he saw the living mountain over his head.

"Please, throw some blocks over!"

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Hanuman replied, "I wanted to, but you weren't listening!" He then shouted loudly, "Look out!", and shook himself like a wet dog.

Nilapat was knocked to the ground by a rain of stones, and used his feet to catch the stones as well as his hands.

Hanuman was very angry because Nilapat used his feet and in so doing, pointed them at him. This was a very great insult.

"I am the Son of the Wind, and am well-known. It took me only one minute to bring your father, who is also well-known, out of his palace and to Pra Ram. You are too proud. You act as though you are better than anyone else, but you are really a slave!"

"You are a slave, too, a slave of Pra Narai! Let's see who is the best!"

Nilapat rushed at Hanuman, and the Son of the Wind God grappled with the son of the black god Pra Kan.

Hanuman was able to catch Nilapat off balance and hurled him against Mount Djakrawan. But the black monkey came back, springing at Hanuman with eyes burning as red as the sun. In the collision he knocked the white monkey down. Hanuman got up and swung a deadly blow. Sukreep had seen them, however, and in a loud voice ordered them to stop at once. Neither monkey heard him, and both continued furiously against the other.

The noise of their fists reached Pra Ram. He was angry that his monkeys were fighting each other instead of building the causeway. He sent Pra Lak to separate the two gladiators. When they saw the King's brother, all three monkeys knelt. Pra Lak summoned them to Pra Ram.

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The King lectured sternly: Both had better things to do with their lives than rioting. He ordered that both be killed.

Sukreep stepped forward. Instead of killing two strong and brave soldiers, why not just separate the two fighters from each other so that further strife would be prevented. Nilapat might, for example, take over command of the monkey city of Kheet Khin for Chompoo.

Pra Ram spoke, "I will share your lives. Nilapat, you go back to Kheet Khin to avoid further trouble. Hanuman, you must finish the causeway in seven nights, or you will die."

This suited Hanuman. Nilapat, however, had a final plea.

"I would give my life to serve in your army. Let me fight the demons as a common foot soldier!"

Despite his pleas, he had to return to Kheet Khin.

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Hanuman Begets a Son of a Mermaid

Hanuman asked his black friend Nilarat to help him build the causeway. They set to work, picking up the stones and setting them in place. Strangely, the roadway did not get longer, however hard they worked.

Totsakan's spies on the opposite shore had been watching the active progress on the causeway. It now stretched far into the ocean. Totsakan sent a message to Supanna Matcha, his fish daughter, to come to him.

"You are the greatest of all the fishes, my little goldfish. Delay the construction of the causeway. Gather all of your subjects, both the great and the small fish, and have them drag away every stone the monkeys place in the ocean."

Before Sukreep's eyes one stone after another was thrown in, only to disappear beneath the waves. Hanuman was summoned.

"Someone is tricking us; these stones cannot disappear by themselves," he mused.

Sukreep said, "Please, great nephew, dive in and see what the trouble is!"

Hanuman brandished his trident and dove into the water, scattering swarms of fish in all directions. Swimming through the water, he came upon a beautiful woman, the Queen of the Tides. She had a fish tail, but her body and face had human, indeed, godly beauty. He swam around her, looking her over closely.

"I am the leader of the fishes, both great and small. I am call Supanna Matcha," she said, timidly.

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Frightened, she swam away to rejoin the fish. In an instant Hanuman caught her and squeezed the reluctant Queen tightly.

"Totsakan ordered me and my fish to destroy the bridge of the men," she whined.

Hanuman let the demon plead for her life and beg his pardon with sweet words. This quieted his anger, and soon all that remained was love for the mermaid with the beautifully undulating body.

"It is a great piece of luck," he said, "that your brother should meet you."

The golden demoness was afraid that he would drown her. Hanuman chided her for her lack of trust.

"I love you with all my heart," he said.

And in proof of this he embraced the mermaid, who trembled with fear and desire. The ocean waves crashed over the pair, their foam spraying in heavenly flecks on the mermaid. Thus Hanuman won her friendship, and together they worked to complete the causeway.

After a time Supanna Matcha had a child whose body resembled Hanuman's exactly except that, like his mother, he had a fish tail. The angels and heavenly maidens hurried down, and rejoiced at the strength of the baby. They named it Matchanu, after Matcha, the mother, and Hanuman, the father. Then they returned to Heaven. Matcha cuddled her beloved child. However, she was afraid of what Totsakan would do because of his father, so she placed him on the beach.

She told the little one, "Your father is the great Hanuman. He has teeth of jewels and sparkling fur. He can fly. When he yawns, stars fly out of his mouth. If you meet him, kneel in the dust."

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Then Supanna left her son to the mercy of the Angels and dove, weeping, into the sea.

In the underworld Maiyarap ruled over the kingdom he had inherited from his father. He lived in fortune and peace. One day he had a dream:– An angel with a clear, bright mirror went over the Earth as a prophet.

"You will have a strong son," he told Maiyarap.

Maiyarap was overjoyed. His seers came in and advised him to go for a journey in the forest. When he came to the ocean shore with his companions, he found there a powerful child, part-fish, part-monkey.

At the King's questions the child replied, "I am called Macthanu. My mother, Supanna Matcha has left me here and has gone back into the ocean. I cannot make my way alone on land. Please, throw me back in the water!"

Maiyarap chuckled. He picked the little monkey up in his arms, got into his chariot, and rode back to his underworld kingdom of Badan. He placed the little monkey-fish in a hastily dug lotus pond in front of the palace.

"This will be your kingdom," he said. "Guard it, and don't let anyone through. You may play on land or in the water in your kingdom, as you choose. You are the eyes and ears of your new father!"

Matchanu took these orders seriously. Maiyarap went on to his palace in the city, though not without thinking back often on his strong little son.

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The First Battle on the Island of Longka

Sukreep told Pra Ram that the causeway to Longka was now complete, and that his army could invade the island at any time. The King's joy reached to the Seventh Heaven. He ordered Sukreep to organize the army in the shape of a dragon for the crossing. Hanuman led the troops at the dragon's head, Wahu Rome those of the upper lip, Pingkla those of the lower. Sukreep assigned Chompoopan to lead the troops comprising the dragon's crest, while Komut and Soraram led those of the right and left eyes. Onkot commanded the body of the dragon, Nilakhan and Nilapan the front legs, Tawipat the hind legs, and Nila Non the tail. Kesorn Tamala commanded the tongue. The monkeys arranged themselves as scales, teeth and talons. Pra Ram mounted the chariot which Matulee had brought him from Pra Indra, then stationed himself in the middle of his army. He then addressed the troops.

"Today the war against the demons begins. Soldiers, do your duty!"

He turned to Pipek and ordered the seer to strike the victory gong as a signal to begin the march. Thus the largest army ever seen was set in motion behind Chaiyamapawan, the standard-bearer, and under the eyes of flower-strewing angels in Heaven.

Totsakan watched as they came, and called the monster Panurat. Panurat was ordered to dig into the ground at the end of the causeway so that only his thickly-growing hair would stick out. He was ordered to change his fur into pollen-laden flowers, so that when the army came off

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the causeway they would swarm into this wonder garden and be rendered stuporous by the pollen. Then Panurat would rise up to pick the enemies out of his fur and squash them like lice. When he had thus destroyed the enemy forces, he was to come back to Totsakan, who promised to give him half his kingdom as a reward.

Panurat did as he was ordered. He produced the wonder-forest out of his fur, and laid out broad paths that invited rest. Sweet flowers bloomed. Cool shade and splashing streams gave the garden the appearance of a paradise.

When Pra Ram reached the end of the causeway, he told the angel Prakontan to find a place suitable for camp. Prakontan discovered the wonder-forest and was so taken by it that he asked Pra Ram to camp there with his army.

Pipek came up and said only, "Longka does not have so shady and beautiful a garden! There must be sorcery in this!"

Pra Ram sent Hanuman to scout the garden. The monkey saw beautiful ripe fruit that had fallen from the trees and wondered why they were so carefully kept. Concluding that the garden was the work of the demons' cunning, he went into the earth and immediately found Panurat, who tried vainly to defend himself. The monkey easily beat the demon and held him down with his foot on his chest. Hanuman asked him what he was doing, and Panurat told everything, pleading for his life. Hanuman stabbed him with his trident and shouting angrily, slit his throat. When Hanuman returned with the demon's head, Pra Ram praised him highly. However, he also threw the careless Prakontan out of camp.

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Pra Ram turned to Pipek; "Do you know of a suitable campsite near Longka?"

The seer replied, "The best thing for you to do would be to camp on the emerald mountain, Morakot. However, a renowned giant, Kumpasoon, lives there. He has a million soldiers. Unless these are killed and Kumpasoon is beaten, no one may live there safely. You should send your bravest soldiers to conquer the mountain-demon and his helpers."

Pra Ram entrusted Hanuman with this task. The monkey flew to Mount Morakot, where the giant lived. A million soldiers swarmed in the air around the mountain. Hanuman pulled them all out of the heavens and killed them by dashing them to the ground. He then beheaded the monster and brought his head to Pra Ram. The King heartily praised Hanuman's bravery. Sukreep ordered the army into bivouac on the emerald mountain, and posted sentries.

Pra Ram stood on the mountaintop and in the clear evening air sang a love song to Nang Sida.

"I am now in Longka, beloved! It won't be long before we are joined again in love!"

The next day Pra Ram held a review of the combined armies of the two cities. Then Pra Ram held a council with his officers to plan the war. He asked whether the army should attack at once before the demons were ready, or should they approach more cautiously. His generals said that a surprise attack would doubtless destroy Longka quickly, but such a scheme would be beneath the dignity of Pra

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Narai. They advised him to send an emmissary first to ask Sida's return.

"Soldiers and monkeys!" Pra Ram cried. "Everything has gone according to our hopes. Now we will attack Longka. Totsakan has not given our queen back, so we will strike!"

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Ongkot Goes to Longka as a Messenger

Pra Ram agreed with his generals and sent Ongkot, Nang Monto's son by Palee, as an ambassador to Longka.

Ongkot struck off down the highway leading to the city. When the guards at the gates suddenly saw a monkey appear, they ran inside, terror-stricken, and closed the heavy gates behind them. From under the battlements Ongkot gave a horrible cry, so loud that it echoed through the forest to the monkey camp. Ongkot roared again, and when the cry at last ended in a high shriek, he spoke.

"I am a messenger of the god Pra Narai, and want to see your King, Totsakan, the ten-headed!"

The demon guards were paralyzed. No one dared open the gates. Then Ongkot transformed himself and became as large as Mount Proman. He covered the sun with his hand, and darkness fell over Longka.

Totsakan sent a servant out to find the reason for the mysterious eclipse. Soon the servant came running back.

"There is a colossal monkey in front of the city! He has covered over the sun. He says his name is Ongkot."

Totsakan heard the name with terror.

"Ongkot! He is the son of Palee, who stole and raped Monto. Ongkot! He is the monkey who I, changing myself into a crab, tried to kill while he was bathing. That is Ongkot, who has brought me so much misery."

With a heart full of shame and confusion, he ordered that the monkey should be brought before him. Yet, this was Monto's son, so he told her to prepare a feast.

When Monto heard that Ongkot was coming, she was very afraid. She feared that something would happen to her son in the enemy city, and she also was afraid that the monkey might

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do something to Totsakan. Trembling, she cooked the food as she was ordered.

Meanwhile, Ongkot had resumed his natural size. He pried the city gates open, beat the cowardly guards, and drove them before him to the palace. He tramped in as the ladies of the court fled in all directions. Totsakan sat on his throne, but no cushion was laid for the messenger. Unruffled, and not in the least humbled, Ongkot stretched out his tail, rolled it up and then sat on it so that he was as high as the King. Totsakan was furious.

"Ongkot, you don't even show respect for me! Why do you mock the King, you lowly monkey?"

Ongkot answered, "It is true I am a monkey, but one with godly ancestors! It is my right to sit just as high as you!"

Unrolling the message, he read, "The Great Discus, Maha Djakree, Lord of the Krut-birds, King and God, sends Paya Ongkot as a messenger to Totsakan, King of the Demons. The subject of this message is Pra Laksamee, the Holy. The great King Totsakan has left his throne, flown over the ocean, and has kidnapped her. His Majesty must return her to her rightful Lord, Pra Ram Djakree!"

Totsakan listened and gnashed his teeth.

"I do not understand that! Who has stolen a woman?" Looking around his court, he continued, "There is no one here known to have stolen a woman! What are you insinuating, monkey? Moreover, what do you want here? Once there were a few monkeys, but now the world is covered with these blowflies! Hanuman was insolent, and had to be chained up. You, however, are disgraceful!"

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หอสมุดกลาง สถาบันวิทยบริการ จุฬาลงกรณ์มหาวิทยาลัย

"Release the lady, and you will be rid of the 'insolent' monkeys'"

"No! Once when I was traveling through the forest, I came upon a lady sitting alone in her hut crying. Out of pity I invited her to come with me, and she agreed. Well, one man's loss is another's gain."

"Good. As you want it, so shall it be! But I warn you, the demon race will be wiped off the earth. Pra Narai has already killed your brothers Toot, Khorn and Treesian, as well as Swahu and Mareet. I myself am mighty by virtue of the grace given my father by Pra Isuan when he, together with Sukreep, our King, set the mountain of the gods straight."

"My brothers, alas, are dead. You have killed them out there in the forest. But how will the Discus break into a city fortified as heavily as Longka? The two little men will fly before the might of Longka like chaff before the wind."

"What happened to your brothers will happen to you, for Pra Ram and Pra Lak were reborn on earth to destroy monsters and demons."

"That is impossible, for men, like monkeys, are an inferior race and cannot compare with us demons."

"Ha! I recall that once my father, when I was very small, caught a great crab which had ten heads and ten faces and which lurked hidden in the water. He thought so little of it that gave it to me as a plaything."

At this final insult Totsakan jumped up, his teeth gnashing and his eyes rolling. He drew his dagger and prepared to attack Ongkot. He commanded his soldiers to split the monkey's lips and cut off his tongue. Ongkot protected himself; he seized two of the demons in one of his hands, and clawed two others with his feet. He then jumped with his load onto the roof of the palace. The Krut-bird came to help him.

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Ongkot hurled the four soldiers, their skulls split, to the ground. He then broke off the stone statue of the four-faced god Pra Prohm which, in the form of an obelisk, embellished the ridgepole of the palace. The statue fell shattered to Totsakan's feet.

Totsakan, burning with rage, shouted, "Who will cut off Ongkot's head?"

As he flew away, Ongkot called, "Your head, not mine, will be the one cut off!"

Totsakan staggered back into the palace. Ongkot had thrown the protecting statue of Pra Prohm off the palace roof, had killed four of his best men, and Panurat and Kumpasoon, who should be guarding against the invasion of the island, were dead. How would it end?

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Sukreep Destroys the Umbrella of Longka

Totsakan remembered a magic umbrella which he had inherited from Pra Prohm, his ancestor, in order to conceal Longka from its enemies. He opened it over the city and shut out the sun, so that darkness fell. In the darkness, the enemy could not see the city, but the demons could look out and see the monkey army. When the umbrella-opening ceremony had ended, Totsakan climbed up onto the cover of the umbrella with Nang Monto, Kala Akee and his concubines, to observe Pra Ram's army. The numberless army of monkey soldiers caused great terror in the women. Totsakan could offer them only stark comfort: As yet, no monkey had touched a demon woman!

Pra Ram asked Pipek, whose opinion he valued, why the sun had suddenly darkened and Longka had disappeared.

"Totsakan has received a magic umbrella from Pra Prohm, his ancestor. When he opens it, we can no longer look into Longka, though he can still look out. Send your monkeys, oh King, to break this umbrella down."

Sukreep begged for the chance to do this heroic job by himself. In a holy ceremony Pra Ram graced the son of the Sun God: He would be able to overcome all danger and win.

Sukreep approached Longka and saw Totsakan standing with Monto, Kala Akee, and the royal concubines on the roof of the umbrella. He made himself as large as Mount Proman. With their hands covering their eyes in terror, the demon guards ran off in the direction of Djakrawan.

Sukreep taunted Totsakan, "I have come from Pra Narai to smash your magic umbrella. Wife stealer! Thief!"

Totsakan replied, "Big Mouth, you had to borrow the hands of a God to kill your own brother then you placed this man so high! Beasts like you can only kill apes like Palee,

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but don't dare me! I could kill you in an instant, but I would rather not have your dirty blood on my sword!"

Sukreep shot back, "You demon with an evil heart, know that the son of the Sun God has already destroyed many other demons! I will kill you myself, because I don't want your dirty blood on Pra Narai's weapon!"

The monkey sprang onto the roof of the umbrella. Totsakan was forced to fight him man-to-man. With one arm the demon pulled Monto to him, another Kala Akee, and with seventeen others, seventeen women. Only one arm remained free to fight Sukreep. In spite of this, the monkey could not knock the sword out of his hand. He jumped off the umbrella and broke its shaft into many pieces. Totsakan fell off, head over heels, with his wives. Sukreep seized his crown and brought it back to Pra Ram as a symbol of his victory.

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Maiyarap Kidnaps Pra Ram

Totsakan sent a message by his courriers Nonyawik and Wayuwek to Maiyarap, King of the Underworld, who lived in Badan. The Demon King informed his cousin that two men had attacked Longka. Maiyarap was moved with sorrow when he heard of the many misfortunes of Longka. He sent the courriers back to say that he would come gladly and would fight for Longka.

Maiyarap's mother, Djantaraprapa, heard that her son would go to the world above with his army to fight for Longka against the men and the monkeys. She was sad and distressed, for she knew that Pra Narai had descended to the earth to destroy the demons.

"Pra Ram is the son of Totsarot and the grandson of the honest and mighty Atchaban," she warned her son. "Remember, your grandfather, Saha Maliwan, told you before he died that you should not have anything to do with Totsakan, because he is evil."

She reviled Totsakan for his evil heart, and gave many reasons against entering this war. Her son would not listen, and cast her warnings to the winds. This quarrel made Maiyarap angry, and his mother's praise of the humans made him rage. He could not harm his own mother, so instead he picked up his lion-chariot and smashed it to the ground, killing the thousand lions that drew it. He stormed out, leaving Djantaraprapa in tears. She knew that the entire demon race would be destroyed, including herself, if the war with Pra Ram was not stopped right away.

In a rapid march he came with his soldiers to free beleaguered Longka from the monkey plague. He was greeted by Totsakan, who entertained his guest with sumptuous

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foods and sweet drinks. Maiyarap wanted to storm out immediately to do battle with Pra Ram and Pra Lak, but Totsakan had a better idea.

"Fighting a battle is like throwing water, both sides get wet. It would be better to hypnotize Pra Ram's defenders, kidnap Pra Ram, and kill him. This would save soldiers lives and would end the war decisively."

Maiyarap agreed, but had to go back to Badan to assemble all of his magical powers in a great ceremony. Arriving in Badan, he had a shrine erected in the shadow of Mount Surakan, which was in the Kingdom of Badan. Here he would perform the magic rites. He placed himself with hands clasped together on the altar and fell in a trance. His lips muttered an ancient formula while a blowpipe and magic powder sat over the magic fire burning in a pot placed before him. After he had muttered the formula a thousand times, a fire sprang up in the pot and the earth quaked beneath his feet.

He blew on the fire three times to get his magic, not knowing what would come out. Two maidens appeared. He knew that they would disturb his meditation, so he killed them. He blew again, and two fighting white elephants appeared. These would not serve his purpose, so he killed them and blew on the fire for the third time. Two fierce lions fighting with wild roars came out of the fire. He clapped his hands in glee and killed them. He tore their hearts out, and ground them to dust together with poisonous mushrooms. He then returned to Badan with this medicine. There he had a dream. His astrologers interpreted it thus:– "Your nephew Waiyawik will become King if you go to Longka now."

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But Maiyarap did not understand the sign of gods. He threw his sister Pirakuan and her son Waiyawik in chains and hurried back to Totsakan with his deadly powder.

Pra Ram also had a dream. The soothsayers were called. Pipek saw great danger lurking over Pra Ram and his army. Maiyarap, the mighty sorcerer, had come from Badan to destroy all the enemies of the demons with one blow. He wished to smuggle the King into the Underworld. This could be prevented only by having all the monkeys stay awake and on guard until the next morning. The sentries should wait for the pink of dawn. If they were to sleep before day, they would surely die. Pra Ram listened to the advice of the seer and repeated it to Sukreep, who informed the monkey army.

Hanuman wished to take all possible precautions. He made himself as large as a gigantic fortress, opened his mouth, and concealed Pra Ram, Pra Lak and Pipek therein. His tongue was the gate. Sukreep the gatekeeper, and the eighteen coronets stood watch. Then he laid his tail in a circle around the entire camp.

Maiyarap, however, had concealed himself near the camp in the form of a monkey, and had overheard Pra Ram's directions that no monkey should sleep before morning. He leaped into the air and saw that a huge white fortress had been built on Mount Morakot. He flew still higher, for he could not believe his eyes. But even from the Sixteenth Heaven the fortress was still visible! Satisfied that this was no illusion, he came back to Earth. Now it was all clear. He realized that Hanuman had changed himself into a fortress. Quickly he hurried to Mount Solot, where he kept a magic diamond by the name of Komint, and hung it in the heavens. When the monkeys saw its ruddy light in the East,

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they thought that it was the morning star and that day had come. A few fell asleep where they sat, while others stretched out for a good sleep. Maiyarap took out his diamond blowpipe and blew the deadly powder over the sleeping monkeys to cause them to sink even deeper in sleep. Then he picked his way through the monkey host and came to Hanuman. He entered the mouth of the son of the Wind God, where Pra Lak and Pipek lay sleeping at Pra Ram's feet. Maiyarap sprinkled the rest of his powder on them, picked up the King, sprang through the lips of the monkey, and fled to Badan with Pra Ram. That very night he placed Pra Ram in an iron cage in a palm orchard. His sister, Pirakuan, placed under a heavy guard, would be made to prepare a magic water in which Pra Ram and her son, Waiyawik, would be cooked the next day.

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Hanuman Breaks Into The Underworld

Toward morning Pra Lak awoke and found his brother gone. He woke Sukreep and Hanuman. The gigantic Hanuman let out a thundering howl. Pipek cast a horoscope and announced that Pra Ram had been kidnapped by Maiyarap.

Hanuman was sent in pursuit. He knelt before Pra Lak and hurried off, following the route Pipek had shown him as he was leaving. He came to a lotus pond. An especially large and beautiful bloom, quite recently cut off its stem, floated in the water. Hanuman hunted for the stem and held it tightly;the hollow center was the entrance to the Underworld. He made himself quite small and although he almost broke his bones in so doing, he was able to squeeze through.

He came upon a very high and stout fortress wall, the outer defenses of Badan. A thousand demons stood guard. With his trident in his hand, Hanuman jumped on them slashing right and left, into bellies, back, feet and heads, until all were dead. Hanuman pushed further into the Underworld. An elephant with huge tusks and eyes as red as suns charged him. Hanuman jumped on the beast's neck and severed it. In the distance he saw a mountain belching fire, which he knew was the fire wall of Badan. He plunged through the ring of flame and with his hands and feet tore the top of the mountain apart. Unscathed, he continued on.

He next came upon a swarm of giant mosquitoes which were larger than chickens. There were so many that one could not count them. They tried to suck his blood and fill him with their poison, but Hanuman squashed them all in his powerful hands.

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He then came upon a lotus pond for the second time. This was the inner defense of Badan. As Hanuman was looking for a way across, Matchanu dove into the pond to make his rounds. He saw the shining monkey on the shore.

"Who are you,–where did you come from, and what do you want here? I must kill anyone who tried to pass!"

Hanuman thought to himself, "This monkey has a tail like a fish, but nonetheless the rest of him is quite handsome."

He regarded the little monkey for a moment and then barked, "Tiny monkey, your heart is brave, but you had better get out of my way!"

Matchanu was so angry at the insolent invader that he stormed out of the water and attacked Hanuman with a lotus blossom in his fist. The Wind-Son was not worried. He tried to hold the little beast, but couldn't because he was so strong. The first clash was indecisive. Matchanu attacked again. Hanuman caught him with his foot and looked for a stone with which to crush him. In so doing, Matchanu escaped and attacked with fresh strength.

Hanuman thought, "Why is this monkey so strong? I'll ask him." And he said, "Why do you live with the demons? Dont't you know that the monkey race is the enemy of the demons? Who are you, and how did you get that fish tail?"

"I am called Matchanu," the little one answered. "My mother is Supanna Matcha and my stepfather is Maiyarap. My real father's name is Hanuman. What is your name, stranger?"

When he heard this, Hanuman was filled with heavenly happiness and cried, "You are the apple of your father's eye! I am Kam Haeng Hanuman, the brave! Together we,

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father and son, would have killed another, except that the Gods would not permit such a thing."

Matchanu laughed haughtily, "You swindler! You aren't my father! My father can breathe out stars!"

Hanuman leaped into the air and blew out moons and a cloud of stars. Matchanu knelt before him.

Hanuman declared, "I am here in the service of Pra Narai, whom Maiyarap has stolen. Tell me, brave son, which is the way I should go?"

Matchanu wanted to help Hanuman, yet without betraying Maiyarap, so he answered with a riddle: "Exactly the way you came."

Hanuman at once jumped into the lotus pond and swam across.

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Hanuman Frees Pra Ram and Kills Maiyarap

Hanuman went right into the grounds around the palace He climbed a high tree at a lake to reconnoiter. He saw Pirakuan come through the gate of the palace wall to draw water from the lake. In her distraction she talked to herself, and Hanuman heard her say that Pra Ram and Waiyawik would be made into soup in a magic kettle at dawn the next day.

Hanuman jumped out of his tree and stood before the grieving woman.

"I am Hanuman, the foremost soldier of Pra Ram. I have come to free the King. I will kill Maiyarap and–if you help me–will make your son, Waiyawik, King."

Pirakuan was eager to help. If he could make himself as small as a beetle, she could smuggle him unseen in her clothing past the guards at the gate. Hanuman transformed himself into a tiny lotus fiber and Pirakuan let him climb into the seam of her breast cloth. With full water jugs she returned through the palace gate.

The gatekeepers had a scale in which the woman had to sit. If she were found too heavy, she would be killed. Hanuman, even though he had been transformed to a lotus fiber, still weighed as much as before. The scales broke! The guards told Pirakuan that because she was so heavy she would have to forfeit her life.

Complying with Hanuman's instructions, she replied, "Your scales are too old. They have been in use for a

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hundred thousand years already, since the time of Saha Maliwan. But never mind that; I would as gladly die now as later!"

Their suspicions allayed by her lack of concern, the guards allowed Pirakuan to pass. She brought Hanuman into a park, where he resumed his usual form, but through magic he became invisible. He learned where Maiyarap slept and that Waiyawik lay in great danger. Then Pirakuan led the monkey to the iron cage where Pra Ram still slept, drugged by Maiyarap's poisonous powder.

Ten million soldiers lay around the cage. They were asleep. Hanuman cast a spell which made them sleep more soundly, then went through them to the cage. He sang a magical song, sprung the bars of the cage and removed the sleeping King He lay him on nearby Mount Surakan and told the Angels to watch over him. He then returned to kill Maiyarap.

Hanuman forced his way into the palace of the King of the Underworld, and woke him with a shout: "Wake up, foul Maiyarap, you who have stolen Pra Narai from the earth. I am called Kam Haeng Hanuman, the strong, and I have more strength than all your lions of Hell. I came here to kill you. The God of Death stands at your door!"

Maiyarap got off his diamond pillow, took up his sword and came out shouting, "Who under Heaven can kill me?"

Hanuman broke the sword of his enemy. Maiyarap picked up his club, but it burst. Then Maiyarap picked up his spear, and Hanuman destroyed it. Now he had to protect himself with bare hands. He knew that he could

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not win unless he could trick the monkey. He proposed to Hanuman that they each make a club by twisting together three palm trees.

"Then we will see who is better. I will hit you three times, then you can hit me three times."

Hanuman knew this was a trick but was not worried, so he agreed. Maiyarap made his club, then asked Hanuman to lie down.

"I will teach you a lesson, monkey. I will stamp you into the earth of Badan!"

Hanuman quickly prayed seven times and stroked his body three times, then waited for Maiyarap's attack. Gleefully, Maiyarap brought the club down on Hanuman's head with all his might. The force of his three blows drove Hanuman into the ground, but did not hurt him in the least. Hanuman pulled himself up.

"All right, now it is my turn! If you are afraid of dying and leaving your wife alone, you may beg for your life and I will grant it!"

Although Maiyarap was very frightened, he was proud, and so lay on the ground in readiness. Hanuman then struck him three times, shattering the club and breaking Maiyarap's body. Hanuman threw the arms and legs in different directions, but to his amazement, the parts flew through the air and joined together. Maiyarap stood before Hanuman whole!

The two resumed their fight. Hanuman beat the demon to the ground and held him pinned with his foot.

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Hanuman turned to Pirakuan and asked, "How is it that he isn't dead ? Why can't I kill him ?"

"My evil brother is immortal, for his soul lives as a bee in a palm tree on Mount Treekoot. First you must kill this bee, then Maiyarap's fate is sealed."

Maiyarap heard this and cried with rage and sorrow. Hanuman made himself as large as Mount Pra Sumen, reached to Mount Treekoot, and caught the bee. He showed the fiend the insect he had caught, holding it up tauntingly between two fingers.

"What is this creature ?" he asked Maiyarap. "Isn't it your soul ? I will kill you in revenge for what you have done to my King, Pra Narai !"

He squashed the bee and in the same instant cut off Maiyarap's head.

Hanuman had now won the throne of the Underworld, but let Waiyawik have it in his place, giving the kingdom to him. Matchanu would be Vice-king.

Hanuman could now go back to the Angels who had been watching over Pra Ram. In one of his arms he carried the sleeping King, in the other the bloody head of Maiyarap. The Angels flew back to Heaven, while Hanuman hurried back to camp.

Soon Pra Ram awoke, completely unaware of what had happened that night. He thought that Pipek's advice had been false and that none of the misfortune he had predicted had occurred.

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Then his glance fell on the head of Maiyarap, and he began to understand what had happened, and how much he owed to Hanuman.

Calling the great monkey to him, he said, "You have saved my life. I will therefore make you King of Ayutaya, but before this, I give you this nine-stoned ring."

Hanuman gratefully knelt before the King.

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Tatsakan Goads Koompakan to Fight

Treetap and Mekanat, two great soldiers of the dead Maiyarap, were very afraid of the new King Waiyawik. They therefore went to Longka to inform Totsakan of the death of their King. Totsakan well knew that Pipek was responsible. He asked himself who was left to fight for him against the monkeys and the men. Turning this over in his mind, he came upon Koompakan, his four-faced brother. He sent for him, as he knew Koompakan had an invincible spear. Koompakan arrived at court, but he was not in complete sympathy with Totsakan's cause. Prompted by an honest heart, he spoke out bluntly.

"Why do you continue to fight, brother?--really only because you have stolen Nang Sida. Send her back to that little men and everyone will be happy!"

Totsakan was very indignant and replied coldly, "You talk as though you don't love your own brother. The men have cut off the hands and feet of Samanakha, our sister. They have killed Toot, Khorn and Treesian, our brothers. They sent Hanuman, and he killed my thousand sons who were guarding my pleasure garden. Ongkot has destroyed the gatekeepers, and Sukreep has destroyed the umbrella of the city."

Koompakan was not intimidated: "It is a great disgrace to have a sister like ours. She is the worst woman in the world. She should not have tried to seduce him. Furthermore, she came back and lied to you about who was at fault, and you blindly believed her! This has caused the war, not the men. Sukreep, Ongkot and Hanuman are soldiers. They did what any good soldier would do! I won't go out to fight with them. Let us try to find a better way than war to settle this matter."

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Totsakan sat livid with rage throughout Koompakan's reply, gnashing his teeth and stamping his foot.

"You are a coward! You haven't even seen the enemy, and already you are too afraid to fight! What is so wrong about believing our own sister? If you think I am bad, go join Pipek and live with the enemy. After I am dead you can be King of Longka."

Koompakan was stung by Totsakan's vicious scorn, and replied, "I am not afraid of the enemy. I have only told you the truth. Since you do not agree, I suppose I must go and fight."

Totsakan's anger instantly disappeared, and he put his arm around his brother and said, "They are only two men and a pack of apes. They could never stand up to you. Go out and kill them all."

Totsakan then ordered the soldiers to prepare for a fight.

Pipek foresaw the future with his threefold sight; the two ordinary eyes and the third, prophetic eye.

He prophesied, "Koompakan will come because Totsakan has tricked him. Please, oh King, spare him; he is the most righteous and good-hearted of my brothers!"

Pra Ram aquiesced, and commanded Pipek to go out and meet Koompakan. The seer wanted to convince the giant that he should go back to Longka and stay out of the fighting. Pipek went in a great war chariot.

Koompakan saw him when he was still some distance away and called, "What do I see? Pipek, the traitor is coming! Brothers brought up together should fight on the same side. I will cut your head off for joining the enemy!"

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The seer replied, "Brother, I am a soothsayer. With an honest heart I told the King what the future held; that unless he returned to righteousness and gave back Nang Sida, the city of Longka would fall. Now I am with Pra Narai on the side of goodness. Come, Brother, join us, and at the end of this war the God may reward you with the throne of Longka!"

Koompakan was amused, "How,–by making Longka two cities, one for you and one for me?––For why would you otherwise have betrayed our brother? I cannot believe that your leader is reallly Pra Narai, for the God has four arms, but Pra Ram has only two. What do you say to that? Pra Narai commands angels, but here I see only monkeys. No, this cannot be the God. But wait, I will test his godliness with a riddle. If he solves it, I will think well of you and will return to Longka, and then the war will be over. Here is the riddle: "Who is the stupid woman? What is the name of the malicious cheater? Who is the elephant with long tusks? And who is the traitorous man?"

Pipek returned to Pra Ram and reported, "Koompakan did not believe that you are Pra Narai. Because of this he gives you a riddle. If you answer it, the army will immediately leave, for it will then recognize that you are really the celestial discus. Here is the riddle!"

Pra Ram listened to the riddle, but said nothing.

"The answer! The answer! Oh, King!" cried everyone.

Pra Ram remained silent. Pipek proposed that Ongkot should go back to the chariot of the demon and try to draw the answer from him by cunning.

Ongkot went up to Koompakan, rolled his tail up and sat on it, as he did so well.

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"I am Paya Ongkot. I come from Pra Narai. Naturally the King has solved your riddle. I am here to ask you the answer to the riddle, for the King wishes to know in advance whether he has correctly understood the meaning of the riddle before he comes here in all his splendor to personally tell you the answer."

Koompakan clapped his hands, "Since you have asked, I will tell you. Totsakan is the elephant; the cheat is Pra Ram; the woman is Samanakha; and the traitor is Pipek. Tell Ram that I challenge him to battle – as he already knows from my riddle !"

This meant war.

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Koompakan Captures Sukreep

Pipek sat in camp casting a horoscope for Koompakan. His reckonings revealed that the demon would die! Because his brother was doomed, Pra Ram could let his army fight under Sukreep, for it was fully as large as Koompakan's. Pra Ram invested Sukreep with the command. Chompoopan was ordered to prepare the army.

Koompakan recognized Sukreep immediately as the powerful monkey who had destroyed the umbrella. He was afraid that he might lose in a face to face fight. He tried to make Sukreep lose his temper by bringing up the story of Sukreep's fight with Palee. Sukreep did not fall for this stratagem, and gave Koompakan insults as good as he received. Koompakan was stung by the monkey's remarks, and reddened with anger.

"If you are so great, go to Udorn Thaweep and pull up a Rang tree and bring it here. If you can do this, then I will admit that you are powerful!"

"What, only a Rang tree? I straightened Mount Pra Sumen in a second!"

Sukreep flew off and returned quickly with a gigantic tree.

"Look here, demon! Is this a tree from Udorn Thaweep or is it not?"

Koompakan knew that Sukreep was tired from this exertion, so he immediately attacked him. Sukreep was exhausted, and no match for the wily demon. Koompakan caught the gasping monkey without trouble and beat him with his club. He held the half-dead monkey under his arm and ordered his troops to withdraw.

Sukreep was lost to the cunning of the demon!

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Pra Ram watched this and his heart sank. He ordered Hanuman to recapture Sukreep. The monkey swung into the sky and spied Koompakan flying along with Sukreep under his arm. He charged at the demon like a thunderstorm. He clawed the demon with both feet and with his hands choked Koompakan with all his might. Unable to breathe, Koompakan had to release his prize. Together with Sukreep, Hanuman chased the demon. Again and again the monkeys fell on him, until finally he was so feeble that they tore off his nose and ears. With blood streaming down his face, Koompakan staggered into the safety of the city. He swore to get revenge on the monkeys. Hanuman massacred, Koompakan's army, which had already gone back to camp to guard the Demon King.

Pra Ram was very angry with Sukreep for allowing the demon to fool him, but he praised Hanuman highly. But he did not punish Sukreep in view of his good service in the past.

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Koompakan Fights With His Wonder-Spear

Koompakan decided that without a magical weapon he would be defeated. He therefore asked Totsakan's permission to go to see Pra Prohm in Heaven. He sought out Atchada Prohm, the eight-armed god, and asked him for the wonder–spear Mokhasak.

The God said, "The miraculous power in the spear is exhausted. You will have to renew it with magic. But tell me, Righteous One, what will you use the spear for ?"

Koompakan related the story of Totsakan and his brothers from the beginning.

The four–faced God replied, "Totsakan is wrong! I must deny you the spear ! Avoid this dispute; it is not an honorable war !"

But Koompakan persisted, "The spear belongs to me, Atchada, and you cannot withold it."

With a heavy heart the god gave him the weapon, and Koompakan returned to Longka. Before he returned to the fight, he had to strengthen and sharpen the spear by means of a sacred ceremony. Only then would the spear be able to kill Pra Ram and Pra Lak.

When Pra Ram noticed that the enemy army did not come out of the city at daybreak, he asked Pipek the reason.

The soothsayer said, "Koompakan is sharpening and bewitching his spear in a magic rite. Once he has honed all four edges, it will be very powerful. We must interfere with this ceremony! Hanuman and Ongkot must change themselves into a dead dog being eaten by a crow. They

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should then float up on the beach in front of the shrine. Koompakan is very sensitive, and likes to smell clean and good, so that should be enough!"

At Pra Ram's instruction the two monkeys hurried to a place on the river opposite the temple in which the ceremony was taking place. There sat the demon in meditation. The monkeys transformed themselves as Pipek had told them to. Nothing could bring Koompakan out of his trance faster than that stink! He jumped up from the altar and ran outside vomiting. He had to abandon his ceremony, for to continue would have meant losing his entrails. Still shuddering with nausea he was carried back to Longka in his chariot, while the two monkeys returned to Mount Morakot and told of their adventure.

Totsakan surmised that Pipek had been the one who told his enemies how one might easily disturb Koompakan's meditation.

"Take the Mokhasak–spear and go out with your troops," he told Koompakan. "Even though the ceremony was not finished, I think there is enough power in the spear to win!"

From his mountain, Pra Ram saw the demons on the march. Pipek told him that Koompakan would attack with the evil spear Mokhasak. He thought that giving the command of the troops to Pra Lak would be enough to overcome the demon.

When Koompakan saw the little men with their monkeys, he began to grumble. Pra Lak stepped out and asked who his opponent was and why he fought for the treacherous Totsakan.

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"I am called Koompakan. My brother is not a cheater; he did not acquire Nang Sida wrongly. You, Lak! Truly, you are as pretty as a woman! We demons are as strong as you are handsome. Go back, and save your own life!"

Pra Lak advanced menacingly to split Koompakan's head because he protected the thief in Longka.

"We will kill all of you," he cried, "until we can force Totsakan to stand in a battle to the death!"

Koompakan flared up when he heard this, and his belly shook.

"Now, you pigmy with a brave mouth, show what you can do!" he challenged.

The clash of the weapons echoed to heaven. Heads were split and bones broken among both the demons and the monkeys. Gradually the demon soldiers were forced back while the monkeys attacked even more boldly. In close combat Surasen, Surakan and Nilakhan killed the demon leaders Treepalam, Rutikasoon and Patakawee. When Koompakan saw this, he leaped into his racing chariot and went to help. Pra Lak spied his enemy approaching. He shot his arrow, the chariot was shattered, and Koompakan tumbled out. With his face distorted with pain, he got to his feet and stumbled closer. Reeling, he hurled his spear at Pra Lak. With great power it flew through the air and struck Pra Lak down.

Pra Lak did not get up.

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How Pra Lak Was Saved

Hanuman, Ongkot and the eighteen coronets saw Pra Lak fall. A few ran over to carry their general back to safety while the rest fought on, their strength doubled by fury.

Koompakan was forced into retreat. He informed Totsakan that with his wonderous spear he had won. Meanwhile the monkeys ministered desperately to Pra Lak. They tried to pull the spear out of the wound, but it would yield to neither tugging nor a steady pull. They could not heal the wound. As it was already evening, they left the battlefield, sending the monkey Nila Non ahead as a messenger to Pra Ram. The King fired his Sun–Moon arrow, Djantratit, high into the sky to illuminate the battlefield, and came hurrying up with his club in his hand. With both hands he seized the spear and tried to pull it out. Exhausted from his vain efforts, he let go. He laid his brother's head in his lap and began a song of mourning.

When Pipek discovered Pra Lak, he knelt at Pra Ram's feet and said, "Pra Lak lies here because he was struck by the spear of the God Pra Prohm. He will not be alive much longer. But there is a medicine which will heal his wound. A healing herb must be gathered tonight if it is to save Pra Lak. Send out Kam Haeng Hanuman, Oh King, to slow the Sun God Pra Ahtit in his journey. Then have Hanuman pick the herbs Sangkoranee and Treechawa on Mount Sanpaya. Mixed with holy water from Panja Mahanatee, the herbs will restore Pra Lak and cause the spear to fall out and heal his wound."

Pra Ahtit had finished harnessing his chariot beneath the peak of Mount Yukontorn by the time Hanuman arrived, and was departing on his daily journey. Hanuman was able

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only to catch the axle of the chariot. He hung from the chariot, braking it, and pleading for it to stop. Soon he himself began to burn. With burned palms and swollen skin he fell to the ground. His entire body was scorched except for the one diamond hair. Pra Ahtit saw him and spoke a godly incantation three times. Hanuman got up.

"Hello, brave monkey," said Pra Ahtit. "You were almost killed! Why did you do such a dangerous thing?"

Hanuman explained and the God said, "Son of the Wind, I cannot halt this chariot. But just this once, I will travel behind the clouds the entire day. This will keep the sunbeams from shining on the earth until the Mokhasak spear is out. Now hurry and gather the herbs for Pra Lak!"

Hanuman went to Mount Sanpaya. With a loud voice he cried, "Hello, Sangkoranee and Treechawa! Pra Ram has sent me to take you with me to heal Pra Lak!"

Every time he called the names. he heard a reply, but could not locate the source. The monkey searched over the mountain, but could not find the herbs. He stood at the base of the mountain and became very large. Then he caused his tail to lengthen and coil around the mountain. He began to call for the herbs, his tail coiling higher and higher in pursuit of the answering call. Finally he forced the herbs to the top of the mountain, where he picked them. Then Hanuman flew to Ayutaya. He came down from Heaven and knelt before Pra Phrot and Pra Satrud. Rising, he told them what had happened and asked for some holy water from Panja Mahanatee.

The princes gave Hanuman the water and a message: "We live in the city as though we were on burning coals, hoping

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that our brothers will soon win and return with Nang Sida! All will be happy when the three have returned."

Hanuman took the water happily and flew off, returning in the time it takes to crook your finger. He gave the King the medicine and the message. Pipek quickly prepared the remedy and spinkled it on Pra Lak. The spear fell out, and fresh color returned to his pallid body. Pra Lak awoke and looked about quite confused, thinking that he was in the land of the dead.

But Pra Ram comforted him, "We are both alive."

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Koompakan Makes the Monkeys Thirsty

Totsakan learned that Pra Lak had been restored from the sleep of death. He sent a message to his brother asking him to renew the struggle. Koompakan knew immediately that Pipek's advice had healed Pra Lak, and in frustration he wept tears of blood. He asked for a leave of absence, for he wanted to hold a ceremony by which the river that flowed by the monkey camp would be dammed up. By depriving them of water, he could bring the monkeys to mutiny, desertion and finally to ruin. If an end were put to the monkeys, peace would reign and no more demons need die.

Totsakan embraced his brother in anticipation of victory. Koompakan took his club and flew off to the river Maha Natee, telling only his flower-bedecked consort, Kantamalee, of his plan. He showed her the place where the secret rites would be held, for she would have to find out daily during the ceremony whether the water had stopped flowing. How could he live a day without a woman?

The next day the sun stood burning in Heaven. The monkeys came to the river from all directions. It was dry! They were horrified. Without water they would die! They ran here and there in the forest in a frenzied attempt to discover the reason for this drought. Sukreep was of the opinion that it was a curse. He sought the King. Pipek knew the explanation.

"Koompakan has stopped the flow of water by magic. We will not have water for seven days, and by then we will all be dead. The great Pra Prohm himself has taught Koompakan this murderous trick."

Pra Ram asked, "How can we break this spell?"

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"Hanuman should change himself into a beautiful maiden. In this form he should join Kantamalee. As she knows all that is important, he needs only to follow her."

In the form of a falcon Hanuman flew to Koompakan's palace and saw the women and girls playing in a park by a lake. He changed himself into a beautiful girl and with happy laughter mingled with the beauties. When he noticed that no one suspected him, he sought out Kantamalee.

"What is our beloved master likely to be doing now?" he asked.

Kantamalee was sad, for she missed her husband.

"What has happened to the Vice-King? Why doesn't he come to make us happy?"

"He has gone to the mountains to conduct a great magical water ceremony. He lies as a living wall in the great river Maha Natee so the monkey camp will not have water. Without water all the monkeys and men will die."

"But," Hanuman moaned, "Pipek, the traitor, will find him and will kill our beloved Vice-King!"

"Ah, but only I and my four friends, the flower-maidens, can find him," Kantamalee answered.

A little later Hanuman again flew over the royal flower garden in the form of a falcon. The five ladies were busy picking bouquets. Kantamalee had wandered a short distance away from the others. Hanuman stamped her figure and face into his memory. Then he rushed down, pulled her up with his beak and talons, tore her into little pieces in midair, and scattered them in the wind like dust. In Kantamalee's form he came back into the garden. The four maidens were not suspicious. They gathered up their flowers and hurried away to the place where Koompakan lay in the riverbed, holding back the water with his back. The maidens arranged the

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flowers on the stone altar on which the demon had begun his spell. Hanuman, who had followed the beauties, changed himself back into his natural form. Now he was as huge as the celestial mountain Pra Sumen. The terrified maidens fled in all directions as Hanuman fell on the sleeping giant with a horrible shriek and tried to stab him. Koompakan awoke from his trance and saw Hanuman standing over him. Quickly he seized his club and jumped up. The enemies fought back and forth, and the clash of their weapons caused the earth below to quake clear down to Badan. The inhabitants of Heaven hurried over to see what was going on. Koompakan was humiliated by the miscarriage of his spell that he rushed off to Longka with his head held low.

Hanuman returned to Pra Narai as a flood of life-giving water rushed into the valleys.

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Koompakan Is Killed

Totsakan was deep in thought. Ever greater grew his hatred for Pipek, who had always betrayed the cunning plans of the demons. He ordered an attack by his army to destroy Pipek. Koompakan annointed his entire body with holy water, then organized the army. He spent the night sleepless with apprehension over the battle.

Pipek cast Koompakan's horoscope, and learned that his brother would die on that very day.

Pra Ram gave his orders: "Sukreep should lead out the forward and rear elements and the right and left wings as rapidly as possible. I myself will lead the nobles."

When morning came Koompakan stepped into his chariot, but the wheels would not move. The faces of the lions drawing the chariot turned to those of donkeys. The elephants and horses became very nervous. Four ghosts then floated across the field in front of his army, and a crow picked at his flag. The soldiers shouts sounded like the cries of mourning. Koompakan was very worried about these bad omens, but hurried off to battle.

The demons closed rapidly and the battle began. Whoever was struck by a monkey's sword was killed, and the heaps of dead demons in the battlefield blocked the way of the chariots. Hanuman butchered Nontakan and all his officers while their magic weapons remained powerless. Now Koompakan shot his arrow into the air and it fell as a firebrand amid the monkeys, driving them back. Pra Ram saw this and fired the arrow Pala Djan, which as a rain put out the fire, drowned many demon soldiers, and swept away many elephants, horses and chariots.

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Pra Ram next fired the arrow Akaniwat at the royal chariot and its lions. Koompakan was thrown from his seat, but struggled to his feet shot an arrow at Pra Ram's chariot. It missed its mark, and Pra Ram struck the demon heavily with his bow. Then he fired his Prohmat arrow at Koompakan. With a great groan he collapsed. He tried desperately to pull the arrow out of his chest, but failed. The eyes in his four faces began to cry. Now he saw the four-armed god with discus, trident, club and bow standing before him.

Seeing that he was Pra Narai of Kasian Samoot, the demon cried, "Oh, if I had but listened to Pipek! Now I am dead by the arrow of Djakree, the discus. Please, Lord, I beg that you let me return to Heaven, and that you take care of my brother, Pipek."

Pra Narai replied, "Because you repent your errors and have admitted your mistakes, I will send you to Paradise."

The heavenly maidens came down and took Koompakan away. The demon messenger Sarantoot brought Totsakan the news of the death. Totsakan mourned his younger brother in solitude.

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Intorachit Enters the War

Totsakan sent his son, Intorachit, the husband of Suwanna Kanyuma and father of Yamaliwan and Kanyuwek, a message stating that Koompakan was dead. Intorachit came to his grieving father and knelt before him.

"You are the pride of your loving father," Totsakan said. "How strong and dispassionate your heart is. Please, go out and kill the men and monkeys."

Intorachit accepted, asking his father for the chance to fight. He then bade his mother farewell and went to prepare his army for the next day.

Pra Ram heard the uproar in Longka, and prepared for a powerful onslaught. Pipek was instructed to cast a horoscope.

"Tomorrow Intorachit, Totsakan's son, and Master of the Three Arrows, will come. The Lord of the Three Worlds has given him these weapons, and with them he can destroy all creation. Let your brother lead the army!"

Pra Lak was happy. At last he could again lead troops. He formed his army in the shape of a Krut, from head to tail and with both wings.

The armies approached each other. Intorachit had never before seen a man. He was startled by the light skin and the beautiful clothes of the leader of the monkey army.

A general flusterd him still more by saying, "That is Pra Lak, the brother of Pra Ram, who once already has been killed by the spear of Koompakan."

Intorachit called out, "In all Three Worlds I fear only Pra Isuan. Therefore, take your army and withdraw, for no one can withstand my arrows. Know that I am Intorachit, victor over the God Pra Indra!"

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Pra Lak replied, "I am the brother of Pra Narai. The assembly of gods has directed us to come down here to destroy the demons. I, too, have power in my bow. Totsakan's life is threatened."

This rankled Intorachit in mind and heart.

"You tiny man, we have better weapons and more soldiers! We will destroy you all!"

Meanwhile Hanuman had crept up to the chariot of the terrible demon. He scoffed at the power of the three arrows.

"My trident is much more powerful!"

Mortally insulted, Intorachit resolved to defeat the mocking monkey. He lay an arrow to his bow and fired. The roar of the arrow in flight echoed back and forth from Heaven to Earth. Hanuman was knocked off his feet, but the arrow did not pierce his diamond armor. Sukreep, Ongkot, and the eighteen coronets attacked the demon when they saw that Hanuman was out of the fight, but Intorachit's arrows knocked them down, too.

When Pra Lak saw what the arrows of the evil Yak were doing, he fired Pralaiwat with great strength into the air. There was a great thunderclap as it left his bow. Celestial whirlwinds followed in its path. Its flight animated the fallen soldiers, and one after another they stood up. As the arrow reached the zenith of its path, it gathered speed and crashed down on Intorachit's chariot. The chariot burst at the blow. Even the demons standing at a great distance were mowed down by flying splinters of chariot. The chariot was reduced to dust. Pra Lak leaped over the dead demons and as soon as he was close enough, began to smash Intorachit heavily with his club. When the demon fell,

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he held tightly to his bow so he could still shoot arrows. His arrow spit fire over the battlefield, but Pra Lak drowned the flames with his rain-arrow, Pralaiwat. The arrow struck Intorachit's chest and could not be dislodged.

The sun went down. The men and monkeys were alive, but Intorachit had lost many warriors and had to retreat into the city. In the morning, however, he would fight again.

Totsakan was made very uneasy by Intorachit's report. The arrow of the little men could wound even his mighty warrior son!

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ดาวน์โหลดเมื่อ 05/06/2569 13:06:56 และ หมดอายุ 05/07/2569

Mangkonkan Is Killed

After a sleepless night Intorachit let his father know that he would not fight. He would sit in a hollow tree trunk in the solitude of Mount Akatkiree for seven days to bewitch his serpent arrow Nakabat.

Totsakan then sent Waiyakasoon as a messenger to the kingdom of Romakan. His beloved nephew, Mangkonkan, the son of Khorn, was asked to continue the war during Intorachit's absence. In accordance with his uncle's request, the demon came to Longka with chariots and soldiers and payed his respects to Totsakan. The latter embraced his beloved nephew and pressed him to his heart. Then he told him of his troubles: "Your uncle asks that you defend Longka, for Koompakan is dead and Intorachit is away. Over there stand Pra Ram and Pra Lak with seventy regiments of monkeys."

Torapee, the water buffalo, had been reborn as Mangkonkan. The demon bull was brave.

"I shan't be killed by any little men!" he said.

Totsakan hoped for victory and gave his nephew the arrow Prohmat. Then he feted his helper with all the pleasures the table held. Thoroughly drunk and surrounded by concubines, Mangkonkan at last sank into a deepsleep. Pra Ram, however, lay on his couch and thought about Nang Sida.

The next morning he asked Pipek who would lead the demon army that day.

The answer rang out, "Mangkonkan!"

"And who should lead our army in the field?"

"No one but you, oh King!"

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Mangkonkan awoke with heavy limbs and a throbbing head. He then formed his army up into the shape of a giant crow.

When he spied the army of the men opposite him, he boasted, "I am called Paya Mangkonkan. I am well-known and feared in the Three Worlds. Today is my day for revenge. I will cut off your head!"

Pra Ram jeered at him, "Demon child, I would be happier if you went back to Romakan so you could drink your mother's milk a little longer! But you had better go quickly, for if you don't, I shall kill you just as I killed your father."

Mangkonkan's eyes were as red as the sun, his heart burned, and he shouted the order to attack. Pra Ram fired his arrow Akaniwat at the surging wave of demons. The soldiers' arms and heads were broken by this weapon, and they fell crushed and lifeless. Mangkonkan hurled his discus against his enemy. The Djakree answered with the arrow Pralaiwat. It became a wind which restored the dead monkeys and killed more demons. Now the Yak's anger burned like the fires of Hell. His arrow flew high, but it was overtaken and smashed in the air by Pra Ram's Pala Djan. In its descent the King's arrow destoyed the demon's chariot.

Mangkonkan could not understand this. He was thunderstruck by the realization that Pra Ram was truly more powerful than he! He jumped up into Heaven, seeking to strengthen himself and restore his power with a celestial favor. When he came down to Earth again, he had multiplied himself many times. The entire sky was filled with Mangkonkans, who rained their weapons down on the

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monkeys below. At this turn of events, Pra Ram asked Pipek's advice. This invasion of Mangkonkans had made his soldiers unwilling to fight. The seer advised him to shoot the Prohmat arrow.

The arrow flew unerringly to the concealed Mangkonkan. It bored into his throat and tore the demon's head off his shoulders. Then all his images fell dead together.

Sarantoot, the war messenger of the demons, had watched the end of Mangkonkan-Torapee, and hurried off to Longka to inform Totsakan.

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Intorachit Fights With The Serpent Arrow Nakabat

Totsakan now gave the command of the demon army to Wiroonyamook, the son of Wiroon Djambang. In the event the men attacked Longka, he would defend the city. The seven days until Intorachit returned would be thus bridged over.

Pra Ram asked Pipek why Intorachit did not come out of Longka with his army.

Pipek knew the reason: "Intorachit sits in a trance with Nakabat, his serpent arrow, on Mount Akatkiree. He is strengthening this arrow with holy water. He has sat motionless in meditation for three days already, repeatedly chanting the magic formula."

"How can one distract Intorachit from his meditation?"

"He sits in a very old, hollow Rotan tree and prays. If one had a mighty bear to bend and crack the tree trunk, Intorachit's incantations would be interrupted. Then the magic serpent, who is supposed to spit his poison onto the arrow, would crawl away in fear."

Champoowarat asked if he might be sent to stop Intorachit's meditations. He flew to Mount Akatkiree and found Intorachit's bodyguards, who were positioned in a circle around the Rotan tree. Unseen, Champoowarat landed and changed himself into a huge black bear. He lumbered up to the tree in which Intorachit sat and bit the trunk. The tree snapped and toppled over with a roar that shook the earth. The serpent, who had slithered out of the earth to dance before

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the arrow, thought that the Krut birds had come. The roar of the falling tree reminded it of the noise of their wings. Terrified, it fled through cracks and fissures in the surface of the Earth back to Badan. The bear trotted out in front of the eyes of the bodyguard. Intorachit stared in horror as it changed itself back into a monkey. As the demons stood paralyzed with terror, Champoowarat flew off to Mount Morakot.

So Intorachit returned home without having accomplished his purpose. As he was told that Wiroonyamook had been given command, he realized that Mangkonkan had fallen. He swore that he would kill the two men.

Meanwhile, Pipek was giving his estimate; "Today Pra Lak may lead the army. But he must beware of Intorachit's cunning !"

The armies opposed each other, and the monkeys drove the demons back. Intorachit fired an arrow, and a monkey fell. Pra Lak replied, his arrow striking Intorachit, while many demons fell. Intorachit spoke a sevenfold magical incantation and the arrow fell out of his chest. Then, placing Wiroonyamook in command, he left the battlefield. He needed only one more hour in which to strengthen and bewitch the Nakabat arrow.

Wiroonyamook understood magical incantations, and thereby made himself invisible. Only his red-maned horses and his shadow were visible.

Nila Non, Ongkot and Hanuman lost sight of the demon. A riderless horse galloped up to the chariot of Pra Lak.

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The prince asked Pipek how one might strike down Wiroonyamook.

"With the Pala Djan-arrow!" the seer replied.

The arrow threw up a diamond net, in which the demon was entangled. Struggling, he sank to the ground. Pra Lak sprang forward to kill him. But while he was burning his mark on the demon's forehead and the monkeys were poking him, he managed to escape from the net. He fled to Intorachit.

Aroused from his meditation, the mighty Intorachit ordered, "Assume my form. Get in my chariot and fight!"

Intorachit flew high into the clouds, and while the men and monkeys watched his chariot, he fired the Nakabat arrow. The arrow multiplied itself in flight, so that it rained serpents, which attacked the monkeys and killed many. Lak, too, was stricken. Only Pipek stood unscatched. Now Intorachit fired another arrow. Pipek saw it and ran away, but Intorachit did not pursue him. The seer hurried to tell Pra Ram that he should ask the Krut to come down from Heaven. Only in this way could one become the master of the serpents.

Intorachit departed victorious. Pra Ram came upon the battlefield strewn with dead and dying monkeys. His chariot bounced over coils of poisonous snakes. Pra Lak and Hanuman, lay powerless, wounded by the snakes. Pipek told Pra Ram to fire Pralaiwat. The Krut understood the arrow-message. Pra Narai was calling them to earth, for he needed their help against the demons. They came down in a roaring

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flock and in an instant drove the serpents back to Badan. The messenger Sarantoot saw that the Krut had liberated the men and monkeys from the snakes. He hurried to Totsakan, who was furious when he heard the news. Once again Pipek had blunted the demon attack! The monkeys had been saved.

Intorachit, angry with Pipek, said, "I will fashion the Prohmat into an invincible weapon!"

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Intorachit Disguises Himself as Pra Indra

Within three days Intorachit had made the arrow Prohmat invincible on the shore of Manee Morakot. Totsakan was happy once more. This should bring an end to his enemies.

Sukreep told Pra Ram that the monkeys were running low on food. They would become weak unless they had fresh fruit from the forest to eat. Pipek and Nila Non took two regiments and marched into the forest of Saliwan. They would return in the morning, before the battle with Intorachit, laden with food.

The next day–Pipek, the advisor, was not there–Pra Ram sent his brother out at the head of the troops. Hanuman led the forward element. On the demon side Kampan led the troops from his seat on the back of a powerful bull elephant. Hanuman took his trident and pierced the beast's skin. Kampan fell off and tried to smash Hanuman with his club. The monkey, however, ran him through with his trident.

Totsakan grieved over the loss of another of his foremost warriors. He thought of Intorachit, his beloved son, who was now sorely missed. He had forgotten that his son had asked for three full days of solitude, and sent Waiyakasoon out with instructions to summon Intorachit immediately.

Waiyakasoon brought Intorachit out of his trance with the sad news of Kampan's death.

"Your father has sent me to tell you that Kampan is dead. Come immediately and save us from disaster."

Intorachit was angry to hear that the monkeys had killed another great warrior, and was anxious because Waiyakasoon had disturbed his incantation.

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"You brainless idiot! Look what you have done! Quick! Bring me a black goat and a black cow that we will kill. Only in this way can we restore the arrow's power!"

He dipped the weapon in the blood of the sacrificed animals, then hurried back to Longka.

Intorachit transformed himself, equalling Pra Isuan in size and Pra Indra in mighty splendor. He bewitched his soldiers, changing them so that they resembled the angels and dancing girls who ride through the court of the gods on the backs of the Krut. He changed the demon Karoonarat into Erawan, the thirty-three headed elephant god. His tusks were decorated with ornaments and pretty flowers.

Intorachit mounted his elephant and rode through the clouds at the head of his army. Pra Lak stood in his chariot and watched the spectacle in fascination. Pra Indra came up to him laughing. Gods and angels floated and danced around him.

Hanuman flew up to meet him, but came back immediately.

"Pra Indra has weapons which I have never seen him carry before. His escorts look unusual, too. I am afraid that the demons are trying to attack us by trickery. Watch out, master!"

But Pra Lak thought about Pra Indra, the friendly god. He heard the music of the spheres, and the words of Hanuman fell on deaf ears. He saw the celestial spectacle and forgot everything about him. He stood watching awestruck. In a flash, Intorachit raised his club high and swung at Pra Lak. He then fired the Prohmat, and a rain of arrows rattled down on the monkey regiment, striking them all down. Only Hanuman was able to get under cover.

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Every detail was now clear in his mind. He saw how the god held his bow. Now it was clear: The god was really the traitorous Intorachit. Furiously the monkey attacked the murderers of the regiment and its officers. He leaped into the clouds and seized the elephant by its head and cut it off. Just then Intorachit struck him with his club, knocking him senseless. He fell to the earth enmeshed in the bloody coils of the thirty-three trunks of the elephant. Intorachit clapped his hands and sent Sarantoot back to Totsakan. The King could come now and marvel at his victory!

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How The Dead Were Revived

Pra Ram had heard the roar of the Prohmat arrow. By this time the sun had set, and still Pra Lak had not returned. The King was very worried, and so he hurried to the battlefield with Chompoopan to find out what had happened. He shot the arrow Djantratit high into the air, and it lighted his way. He arrived at the field of battle to find it had become a field of the dead. Fallen monkeys for as far as the eye could see lay on the plain, and Hanuman lay senseless by the head of the elephant. Pra Ram cried out when he saw his leading soldier.

"The Three Worlds feared your might, Hanuman, and now you are dead!"

As he went further, he came upon the pale bodies of Sukreep and the eighteen coronets. They slept the sleep of death. Now he found Pra Lak. He, too, was dead. The demon's arrow stuck out of his chest, and could not be removed. The King fell to the ground by his brother's limp body. His best helper against the demons lay there, stricken for the third time by a demon's weapon. The Mokhasak and the Nakabat could not kill him, but the Prohmat had done so. Nang Sida was lost. Pra Lak was lost, all was lost. Pra Ram collapsed motionless on the ground.

Chompoopan and his monkeys were confused and frightened, and thought Pra Ram had died. With loud voices they bemoaned their loss. Their howling reached Totsakan's twenty ears in Longka, and his ten mouths laughed and his twenty hands clapped in evil triumph.

"Now Nang Sida is mine," he chuckled, "The most beautiful woman in all Three Worlds belongs to me!"

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Totsakan thought that he could easily win Nang Sida if she were shown her husband's body. The soldiers were ordered to prepare his chariot Butsabok, so that she could ride to the battlefield and see her husband's corpse. Treechada, her servant, would go with the chariot to fetch Sida from her garden. Treechada was ordered to do so by the page, Mahotorn, and brought Sida along. The beauty sadly did as she was bid. The chariot floated through the air and landed on the battlefield. There she saw corpses of the monkey army. Her heart was heavier when she spied the mighty Hanuman. Suddenly she gave a loud shriek and fell to the ground; she had discovered the body of her husband as he lay unconscious near his brother.

In a voice broken by sobs Sida began a sorrowful song, "Oh, brothers, you came to defeat the demons, but now you are dead!"

Treechada saw how Sida suffered as she lay at the feet of her husband and wept bitter tears.

She went to the distraught woman and said, "Butsabok does not carry a widow, my lady. And besides, how can a god die? Pra Narai is not dead! Come, mistress, you have no reason to cry!"

Sida got up slowly. She prayed to the angels to take her fallen husband. She got into the chariot and rose high into Heaven, as had his life and soul.

Treechada spoke softly to Sida. Nang Monto had also used the chariot as a "proof of life". When Totsakan disported with elephant cows and mermaids and stayed away for a long time, she would get into the chariot, and if it would still respond to her wishes, she knew that her husband was still alive.

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By the time the chariot landed in her garden, Sida felt better.

Meanwhile Pipek, Nila Non and the two regiments of monkeys had returned from gathering fruit in the forest of Saliwan. In vain, they searched for a monkey or any other living soul in the camp and forest. They followed Pipek to the battlefield, where they saw Sukreep, Ongkot, and Hanuman on the ground. Pipek saw from Hanuman's face that the mighty monkey was only unconscious, and not dead. Pipek thanked the great God Pra Prohm for this with clasped hands. He uttered magic words and the monkey got to his feet. When Hanuman saw Pipek, he was very happy, and thanked him with all his heart.

Now Hanuman told Pipek the whole evil story. Together they looked for the brothers. One wept at the right and the other at the left of the King's feet. Chompoopan awoke and was overjoyed to see his friends alive. He rubbed the limbs of Pra Ram. As evening came, the King began to breathe. He awoke and asked about his brother with a feeble voice. Pipek replied, telling the King of the cunning trick of Intorachit. But Pipek knew a remedy. An herb grew on Mount Awut, guarded by a great angel and by a discus spinning eternally over its peak. If anyone approached the mountain, the discus would grind him to powder. Only Hanuman could stop the discus. The fragrance of the herbs from Mount Awut would rouse Pra Lak and restore the dead monkeys to life.

Pra Ram sent Hanuman to get the fragrant herbs, telling him to return as quickly as possible. When the monkey came to the mountain he heard the discus of Pra Isuan whirling toward him, and he slipped quickly under the great angel. The angel recognized him and did him no harm, for he knew Hanuman was the first soldier of Pra Narai. Hanuman

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explained his mission to the angel and told him that he had to bring the remedy for Intorachit's arrow back to camp that very night. The angel understood, but he knew that one could not pick the herbs, but had to pick up and take the entire mountain. Hanuman pulled the mountain up and held it on his shoulders, and the angel helped him carry it to Mount Morakot. They set it down near the fallen army. The Wind God blew the perfume of the plants over the battlefield. The dead got up as though aroused by a heavenly fanfare and threw themselves at Pra Ram's feet.

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หอสมุดกลาง สถาบันวิทยบริการ จุฬาลงกรณ์มหาวิทยาลัย

Intorachit Attempts a Diversion

Totsakan could scarcely contain himself. At last Nang Sida would be his! Tomorrow he would take her for himself!

His reverie was broken by a jubilant shout from the monkey camp.

"Pra Ram and Pra Lak are alive again!"

Totsakan stopped up his ears. He hurried back into the city to confer with Intorachit. He blanched when he learned that Pipek had brought the brothers back to life. Pipek! It was always Pipek! Sarantoot followed closely on the heels of the King's dismay with even worse news.

"Their army has assembled at full strength on the battlefield, and waits for the arrival of the demon army."

Intorachit was rested, and wanted to try another trick. He told his father of his scheme.

"I know another prayer, which if I sit in meditation and chant for seven days, will make me immortal. In order to gain this time we will have to divert the men and the monkeys. I have a plan which will accomplish this. The demon Sukhadjan waits in the prison of Longka for his execution. You recall that he ran away during the fight in which Koompakan was killed, and has been imprisoned in chains ever since. Now, I will take him out of prison. He will assume the form of Nang Sida and crouch down in my chariot. When I get in front of the enemy, I will show him off as though he were Nang Sida. The enemy will then be thrown "her" head, and then I will announce that I am going to lay siege to Ayutaya. That will soon put the men and their monkeys into rapid retreat!"

Totsakan listened to his son's plans and told him, "If you win, you will rule over Longka!"

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Totsakan addressed the army, telling the soldiers to follow every one of Intorachit's orders to the letter. Meanwhile, Sukhadjan had received Totsakan's command. He had seen Sida once before, and changed himself into her exact likeness. Totsakan marvelled at the demon's art. With Sukhadjan in his chariot, Intorachit led his army out the gates of the city.

Pra Ram watched the enemy coming and asked Pipek, "Who should lead the army this time?"

"Pra Lak," was the answer, "will strike Intorachit down in this battle!"

Introachit spied Pra Lak, who had opposed him twice before, and shouted, "Little man, don't you know that we are at odds only because of a woman? Already many soldiers on both sides have died-because of a woman! Neither side gives up, and the war goes on-because of a woman! If you, little man, wish to take custody of the woman for your brother, well then, so you shall have her!"

Pra Lak saw Sida sitting in the chariot.

"I will not receive her. If you are going to give her back, you must give her to Pra Ram himself."

The demon bristled, "Why should I do that? I haven't been beaten, so why should I surrender her like a slave? My father doesn't want her, and you don't want her. Since no one wants her, she is useless. I will send her head to your brother!"

The false Sida fell down and began to cry in heartbreaking tones. She reproached Pra Ram and Pra Lak because they had faithlessly abandoned her. Then Intorachit seized the woman by her hair, drew his sword, and cut off her head.

"Here! Bring the head to Ram!" he sneered and, wheeling his chariot around, drove off.

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Burning with rage, Pra Lak fired an arrow to kill the demon. But Intorachit picked it out of the air with the same hand that had thrown Sida's head at Lak's feet.

"Listen, men and monkeys!" he roared. "Now I am going to take my hundred million soldiers and go to Ayutaya. I will kill every human there. I am marching straight over the ocean from here!"

Pra Ram trembled all over as he held his wife's head in his hands. His heart was broken.

Meanwhile Pipek had cast a horoscope and found that Sida was still alive and that Intorachit had again tricked them. Joyfully he hurried to Pra Ram, knelt at his feet and told him that only a demon criminal had been killed, and that Sida was still alive. Moreover, there was no substance to the threat to attack Ayutaya.

Three monkey messengers hurried to the regiments, which had been left leaderless on the field. They told them the true state of things and led them back to camp for the night.

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Pipek continued, "Intorachit wants to secretly steal away from Longka for seven days. During this time he will harden his body by a magic fire in a newly built shrine in a bamboo thicket, so that no weapon will be able to injure him. If he succeeds with his ceremony of burnt offerings, his soldiers will also become immortal. It is therefore of the utmost importance to discover his sanctuary and disturb his fire ceremony. Monkeys will not be sufficient for this task. You yourself, Pra Lak, must go against the demons. With my powers as a seer I will find a path for you through the jungle. The bravest monkeys should follow you."

They started out for Mount Djakrawan, where Intorachit was conducting his ceremonies. Pra Ram had ordered Pipek to be both eyes and ears for Pra Lak. He took his obligation seriously and was very concerned for Pra Lak. Soon they saw the sanctuary in the bamboo thicket on Mount Djakrawan. Yak soldiers surrounded it in three cordons. The inner circle held the fire of life in a golden dish, before which Intorachit sat in the half-sleep of meditation. Pra Lak shot an arrow, and the roof of the shrine caught fire. Hanuman, Ongkot, and the eighteen coronets showed their strength in the destruction of the demon guard, which, with cracked skulls and broken bones, turned and ran. Intorachit, sitting in the burning ruins, had forgotten to open his eyes out of fear. Opening them now, his gaze met Pra Lak and his monkeys. In an instant he was on his feet.

Hanuman jumped in the way and cried, "See here, Intorachit! Weren't you about to march on Ayutaya? Now we

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are going to kill you and then turn around and fall on Longka!"

The demon knocked the weapons out of the hands of the attacking monkeys, ran to his chariot, snatched up a Witsanu-Panam arrow, and shot it high into the air.

Pra Lak had seen the arrow, and fired the Akaniwat, which rammed the demon arrow in mid-air and pulverized it, then flew on and pierced Intorachit's chest. The demon, however, cut it out of its wound with his sword.

Pipek advised Pra Lak to use Plaiwat, his Krut-arrow, to counteract Intorachit's serpent arrow Nakabat. The Krut was already there before the serpents had a chance to appear. When the Krut saw them, it tore them to shreds in an instant.

Now both the warriors fired their Prohmat-arrows. A tremendous thunderstorm raged through the air as the arrows of the two opponents crashed together. Intorachit now hurled his discus to blot out the sun, and used the lightning-convulsed darkness to escape. Pra Lak was thrown into confusion by this, and did not pursue. Pipek, who had seen him, told Pra Lak to also turn back. The next morning would bring the last great battle!

Intorachit reached the Palace and went immediately to see his mother. Nang Monto was frightened nearly to death when she saw her pale son.

He showed her his scarred chest and said, "I have been struck once again by Pra Lak. Therefore, Mother, let us say goodbye, for tomorrow brings my hardest battle."

"You must atone for the crimes of your father," she said, as she embraced him, "for the wrong things he did even before you were born!"

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Going to Totsakan, she said, "Give Sida back, oh King, and end the war! Let our son live!"

Totsakan listened to his wife's loving appeal, but her words struck his heart like poisonous arrows.

His ten mouths spoke the thoughts of his evil heart in chorus: "I should give Sida back and yield to the jealousy of Monto, who is not so beautiful as Sida and moreover, hates her? I love Sida more than my own life! If you won't send your son out tomorrow, then I will go myself!"

Nang Monto had infuriated Totsakan. Meekly she rejoined her son, for she had great pity for him. Intorachit saw that the end of the demon brood of the God Pra Prohm was approaching. He went to his father, knelt before him, and with a heavy heart asked for the royal permission to go out to fight the men the next morning. Totsakan was mollified. He gave his son the mighty arrow Surakan with which to defeat the men and monkeys.

When he had taken leave of his parents, Intorachit went to his beloved wife Suwanna Kanyuma. Morning came after a long night full of passion and sorrow.

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Intorachit Is Killed

Intorachit went forth, never to return. Nimbly he jumped into his chariot. His loving wife embraced his feet once more, and one after another the concubines of his house followed. Intorachit had to push Suwanna Kanyuma away, for she kept wanting to see him one more time. The couple spoke for the last time about all the love and all the sorrows of their souls. Then the reality; this was no day for retreat.

"The older brother must leave his little sister. The love of my heart must await you in Eternity!"

His mother saw him leave and it was like an arrow in her heart. The lions of his chariot went so slowly to the battlefield that they resembled horses. The soldiers spoke in low, distressed tones with each other. Intorachit looked back at the city, full of longing.

Pra Lak marched out at the head of his army and faced Intorachit.

"Listen to me, Yak soldiers! Today is the day of your death! You will be crushed. Intorachit with the small heart will be struck down and killed!"

The demon replied, "I will destroy the leader of your army!"

He fired Totsakan's arrow Surakan. More monkeys fell than one could count. Pra Lak saw this, and replied with the Prohmat, and Intorachit's chariot was shattered. The lions were crumpled. The dead monkeys, however, all stood up again, just as an equal number of demons fell.

Intorachit looked over the battlefield, which was as red as a sea of blood. He rushed up to Pra Lak and challenged him to single combat. Struck by Pra Lak's club, Intorachit fell

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to the ground. He clasped his hands together and prayed for mercy. Pra Lak struck again with his club, then with one hand held the demon's head while with the other he took away the demon's club. Intorachit ignored this and threw his discus into the air, only to have it shattered by Pra Lak's Prohmat arrow. Now Intorachit was without weapons or a chariot and he realized that he would die. Once again he summoned all his magical powers and made the heavens dark. He flew up and hid himself in a cloud. There he spoke a magic formula which caused a magic rain of weapons to fall on and strike down the monkeys.

Pra Lak again fell back on Pipek for advice. The seer discovered Intorachit in his cloud and directed Pra Lak to shoot the Plaiwat at him. He hit Intorachit, and as the arrow went into his chest, the rain stopped and the monkeys awoke from their stupor. The arrow stuck fast and could not be pulled out. Intorachit's heart weakened.

Tears came to his eyes, and he cried, "Alas! My strength is gone! Today begins the funeral of Longka!"

Pra Lak lay Prohmat in his bow, ready to deal Intorachit the final blow. Pipek saw this, rushed over, and held back his arm.

"Don't shoot, oh King," he cried, "for Intorachit has been given a special favor by Pra Prohm. If he dies and his head is cut off, his blood will catch fire and burn up the entire world! Therefore let Ongkot, Intorachit's half-brother, fly to Heaven and get a diamond bowl from Tada Prohm. We can catch the head and the blood in this bowl."

Ongkot explained to Tada Prohm that his purpose was to prevent the Earth from being burned up. Tada gave him the bowl, and he came back to Earth. His two hands held the bowl in the air. Now Pra Lak fired Prohmat. With a tremendous

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roar it struck the demon, breaking both arms and cutting off his head. Ongkot caught his head in the bowl, while his body fell to Earth near Mount Djakrawan.

Thus Pra Lak finally destroyed the demon. Pra Ram honored his brother in the orders of the day. Then Pra Ram asked Pipek what should be done with the head Lak had given him. Pipek replied that he should burn it. Ongkot flew into the air and held the bowl at arm's length. Pra Ram shot the head with his Prohmat-arrow, burning both it and the bowl, and thereby saving the Earth from the deadly firebrand.

Meanwhile Totsakan counted the hours, hoping still that Intorachit would return victorious. He received, instead, a tragic message from his beaten and retreating soldiers:

"Intorachait is dead; his army is destroyed."

Totsakan went insane with rage and sorrow. His heart almost broke when the men brought the headless corpse into the city. Nang Monto and Suwanna Kanyuma embraced the body of their beloved son and husband, and their hearts, too, almost broke. Totsakan let his son be borne around the city in honor.

Then Totsakan said, "NOW I will kill Sida, who is the cause of all this!"

He had his chariot harnessed, climbed in, and angrily drove to the pleasure garden. He would destroy Sida, this scum.

The great soldier Paowanasoon warned him, however, "If you kill Sida, Pra Ram will immediately attack the city and destroy everything!"

Totsakan was secretly pleased that he had a reason to let Sida live. His anger went away and love took its place, and his sword fell from his hand without his wishing it.

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The cremation of Intorachit had begun on Mount Nilakala. Totsakan's sorrow over his son was turned into greater hatred for the enemy. A new order was issued. The soldiers should assemble and the mightiest be selected, for in the morning Totsakan himself would go out and fight Pra Ram and Pra Lak.

That night the King saw furrows of deep grief in the pale cheeks of his beloved wife.

She covered her face with her hands and sobbed, "I can't help thinking of Intorachit, my beloved child. I can no longer sleep, sit, or move about. Forever more must I cry."

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The Monkeys Destroy Totsakan's Ten Charioteer Princes

Now Totsakan went to battle. His troops were led by ten princes in battle chariots. Totsakan's own war chariot was drawn by four thousand lions. His army contained soldiers mounted on horses and elephants as well as on foot. They followed their King quickly to the great battle.

Pra Ram heard the uproar and asked Pipek, "Who is leading that great army out of Longka?"

"Totsakan," was the answer. "And you, oh King, must fight him yourself today!"

Pra Ram ordered Sukreep to gather a strong force. Pra Indra saw the preparations in the monkey camp. He sent for the God Witsanukam, the Master Builder, and directed him to bring Pra Ram the chariot Wechayan, which was drawn by two thousand horses. Pra Ram got into it dressed as field marshal.

"This chariot is better than Butsabok," he said.

As Totsakan stood in his chariot watching the little men approaching in their battle chariots, he could not help thinking of Intorachit, who just yesterday was killed by the might of these men. Angrily his twenty hands picked up weapons and his ten mouths shrieked furiously at the enemy.

The heavenly Pra Narai heard this and said, "Soon you will be finished, Totsakan, just like the scum you have brought along with you!"

Totsakan's twenty eyes were like twenty suns. He shouted to the soldiers to strike the enemy bravely. But because of the monkey's ability and the strength of their weapons, many

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Yak soldiers were killed in a short period of time. The ten chariot princes saw how monkeys were exacting an ever greater toll of their troops.

Surasen, Surakan, Keyoon, Mayoon, Nila Ek, Nilakhan, Tawipat, Mahatawikan, Wahu Rome, Kesorn Tamala, the ten monkey generals, were engaged in man-to-man combat by the ten demon generals. But the monkeys threw them to the ground with split heads and broken bones. The ten sons of Totsakan in their ten chariots watched the defeat of the ten generals from a distance. They attacked in a broad battle line. Sukreep, Hanuman, Ongkot, Nila Non, the four great soldiers, and six other generals stood in opposition. They weaved wildly about. The four great fighters beat their enemies, overturned their chariots and hacked their lions to pieces. Then the other six monkeys killed their opponents, thus reducing all ten princes and their chariots to dust.

Totsakan tried to destroy his enemies with his discus. All the soldiers of Pra Ram fell down, even before the discus struck. The King saw this and fired the Plaiwat-arrow, which shattered the discus, struck down the Yak soldiers, and revived the monkeys. Now Totsakan fired the arrow Sat, which surrounded Pra Ram's chariot with a ring of fire. However, the arrow Akaniwat loosed a thunderstorm which soon quenched the flames and flooded Totsakan's chariot and its lions. Now all the monkeys were ready to fight again.

Totsakan's ten mouths ordered Pra Ram's chariot overturned. But Pra Ram jumped down and clubbed the attackers savagely. Totsakan wanted to attack him with ten hands, but could free only one. His arrow trapped Pra Ram in a circle of fire. The answer was Plaiwat, which put out the fire, then thudded into Totsakan's chest. The demon King

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tried three times to pull the arrow out. Then he realized that if he remained on the battlefield much longer, his entire army would be ground to bits. He therefore ordered a withdrawal so that they would be fresh when they came against the enemy the following morning.

Pra Ram also got into his war chariot and led his army back to camp. Troubled, Totsakan thought about Koompakan, Intorachit, and Mangkonkan of Romakan, and all the others who had given their lives for the land of Longka. He then thought of his friend Mulapalam, the Vice-King of the Kingdom of Palm Forests, Pangtan, and brother of King Sahatsadecha, who was mighty by virtue of his own strength and that of his weapons.

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Sahatsadecha and Mulapalam

Totsakan sent the great soldier Paowanasoon with two mounted messengers to Pangtan. Mulapalam, the Clumsy One, was angry at Totsakan. Why had he not called upon his friend sooner, if his kingdom was in such danger? He discussed the situation in Longka with his brother Sahatsadecha, who had a thousand heads and two thousand arms. They would together bring Totsakan relief in Longka and break the blockade.

When Totsakan learned of their decision, he ordered his troops out of the city to meet the brothers and invite them to come to him in the palace. To Totsakan's great satisfaction both wanted to fight the men the very next day. The next morning Mulapalam was the first to go out, for he was Totsakan's best friend!

On the way to the battlefield a thunderstorm broke over the three demons, and lightning struck Totsakan's umbrella. Sahatsadecha told Totsakan that this was a very bad sign, and that he should go back to the city. This Totsakan did, leaving the two demons to fight the men.

Pra Ram heard the stir, and called Pipek to council.

"Where did so many horses and elephants come from? That doesn't look like the Longka army."

With clasped hands Pipek interpreted what his magical eye had seen.

"It is Mulapalam and Sahatsadecha."

"And who should fight them?"

"Pra Lak and Pra Ram may conquer them one after the other."

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The King directed Sukreep to form the army in its usual order of battle. There should be ten divisions under Hanuman in the lead, and five in the rear under Ongkot. When Pra Ram and Pra Lak had put on their battle dress, they stepped into their chariots and went off, followed by the great and small monkeys. Sukreep, Hanuman, Ongkot, Chompoopan, and the eighteen coronets stormed out in front. Sahatsadecha ordered Mulapalam to seek out, fight and kill one of the two men. He himself would see to the other one later. It might even be possible to dispose of Pipek.

The monkey army hesitated when they saw Mulapalam next to his brother Sahatsadecha. Because of the favor of Pra Isuan, his thousand-fold arms appeared so terrible that all enemies were forced to flee before him. Luckily, Sahatsadecha had turned back!

Mulapalam sighted Pra Lak, and ordered his soldiers to surround his foe.

When his chariot had gotten close enough, he released a flood of invective: "Today my diamond spear will drink the blood of monkeys and men!"

Pra Lak replied only, "I will kill you."

The demon was furious. He struck Pra Lak in the chest with his spear. The four great monkey soldiers, Nila Ek, Nilakhan, Surasen and Surakan, killed four of Mulapalam's generals in the first clash. The four monkeys were overcome with fear when they saw Pra Lak pitch forward and topple out of his chariot. Hanuman tried in vain to pull the weapon out. He had to clasp his hands and repeat a magic formula seven times before the spear would come out. Now Hanuman

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puffed himself up to a great size and set Pra Lak on his shoulder. He would be the war chariot for the royal one ! Pra Lak was thus able to lash out from above at Mulapalam with his club. Because of this Mulapalam abandoned his chariot and stood in the sand. He hurled his discus at Pra Lak from below. The whirring weapon curved toward Pra Lak in a spiral, but he was able to strike it down with his club. Now Mulapalam had no more chariot, soldiers, or weapons. He tried to flee to a mountain top, but Pra Lak killed him with an arrow.

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Hanuman Deceives Sahatsadecha

Pipek said, "The news of Mulapalam's death will reach Sahatsadecha very quickly, and he will fall on us with his army. The Thousand-Headed has a wonderous club. If one points its handle at someone else, he will fall dead. If someone felled by this club has the tip pointed at him, he will come alive again. Hanuman should try to get the club away from the monster."

The Son of the Wind accepted the challenge. He changed himself into a tiny white monkey. He sat by the roadside in a valley through which Sahatsadecha had to pass. Soon the wild army approached. Hanuman jumped out in front of the demon's chariot. He allowed the soldiers to capture and tie him up, and was then led before the Thousand-Headed, where his death sentence would be passed. Hanuman cried broken-heartedly.

"I grew up in Kheet Khin and was a free foot soldier of King Palee. Then Pra Ram and Pra Lak came and killed my Lord with their clubs. Sukreep was made ruler over the holy city of the monkeys. Everything was changed. I could no longer find sleep for my eyes or food for my belly. I was forced to serve day and night. I didn't live a day without a beating. Because of this I finally fled into the forest. Now I hear your demon army stamping over the battlefield and I have only one hope: Revenge!"

Sahatsadecha believed this tale, and comforted the monkey, "I will not punish you for jumping like an animal out onto the road in front of my chariot."

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Hanuman replied, "If you are going to kill Pra Ram and Pra Lak, may I help?"

Sahatsadecha let the monkey sit in front of him. Gratefully Hanuman clambered into the chariot, and they moved off to the battlefield, where Hanuman saw the monkey army before him. He began to shiver with fear.

Lest his former comrades see that he had turned traitor, he asked Sahatsadecha, "Oh King, please–let me sit behind you so that they won't recognize me!"

The demon laughingly replied, "Follow your heart, you cowardly ape!"

Hanuman laughed and giggled at having tricked the demon.

Sahatsadecha wheeled and scowled, "What are you laughing at, you rude clod?"

"No, no, master! I am laughing because today you will kill Pra Ram, Pra Lak and Hanuman, and then I will be your slave to serve you for the rest of my life."

A little later Hanuman began to cry as though his heart were breaking.

"What now?" demanded the demon.

"Well, all of my relatives will be killed along with those three, and this makes me sad."

Sahatsadecha then ordered his troops to spare any relatives of the white monkey.

"Oh thank you! I will serve you forever for your kindness! I will fight to the death for you, but I have no weapon. How can I fight Pra Ram barehanded? May I have a powerful weapon to use?"

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"Don't worry, I have a very powerful club, the most powerful in the Three Worlds. I will let you use it. If you point the handle at someone, he will fall dead, but if you point the tip, he will become alive again."

Hanuman took the club, smirking inwardly that sometimes a thousand heads may have no brain. Hanuman decided not to kill the demon, but rather to take him to Ram alive.

Sahatsadecha gave his team the rein. They knew well what the battle held for them. During this pause Hanuman began to murmur his magic formula, and changed himself into a giant monkey. He now had four faces and eight arms, and reached up to Heaven. The chariot broke beneath his weight, and Sahatsadecha fell out. Sahatsadecha realized too late that this was Hanuman, and that he had been tricked. He cursed the villainous monkey who now stood over him so menacingly. The soldiers tried to stop the monkey, but he killed them all. Sahatsadecha tried to wrest his club away, but Hanuman pulled it back. The demon also lost his trident in the struggle, and now his two thousand hands were weaponless.

Sahatsadecha cried, "You have tricked me into giving away my club. You are a coward to fight me without it!"

"Your magic club? I don't even want it!"

Hanuman broke the club in two and threw the pieces at the demon. Then he stabbed Sahatsadecha with his trident and rolled him up in his tail. He then flew over to Pra

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Ram and set down the demon, whose heads were still visible in the roll, to show all the monkeys. They beheld the demon who, with his thousand heads and two thousand arms, was as big as a mountain. The monkeys brought their concubines to watch the monster slowly breathe his last. His thousand mouths opened and a sigh escaped. Then Hanuman buried his trident in his neck, and the thousand heads fell to the ground. Hanuman rolled his tail up once more. Sahatsadecha had met his end.

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Sarantoot hurried to Totsakan. The King grieved for the two dead brothers. He decided that he himself go to battle the next morning with all his soldiers.

A minister heard this and said, "Why don't you wait and let your nephew Saeng Ahtit, the son of Khorn, fight?"

Totsakan agreed gladly, and sent Nontakan as a messenger to Saeng Ahtit in Romakan. The demon immediately, with his soothsayer Djitrapairee following the rest of the army. By the next morning he was ready to fight. Totsakan told him that if he won this battle, he would no longer have to pay tribute to Longka. He also gave Saeng Ahtit a ring belonging to his grandfather. Saeng Ahtit swore to fight to victory or the death.

Pra Ram heard the clamor of preparation in the opposing camp, and Pipek explained, "Saeng Ahtit has arrived. He is the son of Khorn and younger brother of Mangkonkan, and therefore the nephew of Totsakan. For a weapon he uses a diamond glass which Pra Prohm once gave him. With the rays of this searing glass Saeng Ahtit can blind and burn up his enemies. Tada Prohm takes care of it for him in Heaven. Djitrapairee has the task of getting the glass from the god whenever Saeng Ahtit needs it. You should therefore direct Ongkot to assume the shape of Djitrapairee so that he may go to Tada Prohm and bring back the glass."

Since only Pipek had ever seen Djitrapairee, Pra Ram ordered him to assume Djitrapairee's form so that Ongkot could copy his shape. The monkey altered his body in accordance with Pipek's example. He then flew off to the highest part of Heaven, where the god lived. He knelt before

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the god and explained that a great battle was raging in Longka. Saeng Ahtit was going to help his uncle Totsakan.

"He has therefore sent me, his servant, to you. Please, give us the diamond glass once more!"

The god did, and Ongkot came happily back to camp in his own form. Pra Ram praised Ongkot. Now Sukreep could position his troops.

Saeng Ahtit fired his Sat-arrow and all the monkeys died. Pra Ram answered with the Pralaiwat, which struck the demon's chariot, shattered it, and killed its span of lions. At this, the monkeys revived. The Sunbeam Demon saw what the men had done, and hurled his trident. Pra Ram struck the weapon down with Pralaiwat before it reached him. The arrow struck Saeng Ahtit. The demon had to summon all his magical power to get rid of it. Now he knew that the men were too well armed. All the demon weapons together would not be enough to overcome the enemy. He therefore sent Djitrapairee up to Pra Prohm to get the diamond glass.

When the god saw the demon coming, he said, "What do you want this time? I have already given you your scorching glass!"

"Given? The glass? Me? Impossible! I have been down there fighting until just now!"

But Pra Prohm did not have the glass, so Djitrapairee had to go back empty-handed.

He hurried to Saeng Ahtit and said, "Pipek must have betrayed our secret!"

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Saeng Ahtit thought about his father, brother, uncles and cousins who had already been killed, and was very frightened. Now Pra Lak stepped out of his chariot and challenged Djitrapairee to single combat. Pra Ram fought Saeng Ahtit, and the monkeys each picked out an opponent from the swarm of demons. They all won quickly. Pra Lak fired his Pralaiwat and Pra Ram his Prohmat, and in the same moment both demon generals fell, pierced through the heart. The angels praised the victors.

The Yak was no longer able to return to Romakan, his homeland; neither could the soldiers, nor could their leaders. They were all dead.

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Hanuman Beheads Treemek

Totsakan learned that his nephew and the entire force from Romakan was dead. He gathered Longka's entire might and marched out in front of the city, determined to overthrow the men himself.

Pipek answered Pra Ram's question, "Totsakan stands in his chariot in the midst of his soldiers and all ten mouths are shouting: 'Attack and conquer!'"

The monkeys stormed forth, smashing the demon's heads, arms and legs, and fought their way up to Totsakan's chariot. With weapons in each of his twenty hands he lashed out in all directions, so that the shock troops were soon destroyed. Pra Ram saw this and fired two of his arrows. They roared through the air, echoing to Mount Djakrawan, destroying chariots, teams, and guides. Totsakan also fell, but recovered quickly and tried to destroy Pra Ram's Wechayan chariot. But the two men were able to catch him by the knees and topple him. Now Totsakan fired his arrows, and all the monkeys fell. Now it was Pra Ram's turn; the monkeys rose up again as the demons sank to the ground. Totsakan was now so furious that his only wish was to destroy the men. He hurled the diamond discus and laid a roaring circle of fire around Pra Ram. The Prohmat arrow put out the fire and killed the scattered survivors of the demon army. The arrow struck Totsakan. When he could not pull the arrow out, he uttered a magic incantation seven times and then jerked the weapon out. The wound ached unbearably, and the King's strength ebbed. The sun set, and Totsakan sneaked home with his few remaining followers.

Pra Ram celebrated the victory in his camp.

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Totsakan sought comfort from Nang Monto. She reminded him of his friend Sataloong, who ruled the city of Djakrawan. Moreover, Treesian's son Treemek, his mighty nephew, had not yet fought for Longka. Totsakan sent out soldiers with the message that both mighty demons should support him in the struggle. Then Totsakan nuzzled and tickled his wife, thankful that she had helped him with his problems.

The two demon heroes joined the fight together, and were struck down by the arrows of Pra Ram and Pra Lak. The Prohmat arrow of Pra Narai killed Sataloong on the spot, but Pra Lak's arrow only wounded Treemek. The demon was able to remove the arrow and escape to Badan. In the city of the King of the Black Serpents, Kala Nak, he sought asylum in his flight from Pra Ram and his arrows.

The Serpent King said, "Pra Ram is Pra Narai. The god came from Heaven to destroy the evil demons. You have followed them, and so you are also one of them. For this reason I cannot protect you here, and you must leave quickly. But if you must flee from the heat and seek the cold, then I will permit you to fly through my kingdom and then over the ocean and swim to Mount Djakrawan. There make yourself into a mote of dust! I understand that you are trying to flee from death by the mighty arrow of Pra Ram. So hurry along!"

As he listened, Treemek's fear of dying abated. He hurried to the ocean around Mount Djakrawan and went into the water, where he spoke ancient sacred verses until his body had become as small as a mote of dust. Then he hid himself in a grain of sand.

Pra Ram noticed immediately that Treemek had fled, and asked Pipek to tell him where.

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The seer explained, "Treemek has gone to the city of Paya Nak. Hanuman should follow and destroy him."

But when Hanuman got to the city of Badan, Kala Nak told him truthfully, "I have not given the demon asylum. Treemek has fled further, out of fear for Pra Narai's bow. Where? Who knows?"

Hanuman listened and knew that the serpent was concealing part of the truth. He encircled Kala Nak with his tail until the Serpent King could not move.

"I will take your life," he snarled, "unless you tell me where Treemek has fled."

The serpent trembled with fear, and said, "I told him to hide in a grain of sand on Mount Djakrawan."

Hanuman let Kala Nak go free. He found Treemek easily and took his life. Then he flew back with the severed head of the demon. Pra Ram gladly took this symbol of Hanuman's trip to Kala Nak and Mount Djakrawan.

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Totsakan Hardens His Body

Totsakan heard the sad news. Nang Monto advised him that if he didn't have anyone else to fight for him, he should end the war and give back Nang Sida. Only in this way would Longka ever bloom again. Totsakan angrily rejected this proposal.

He could not sleep a minute that night. In the morning he had only one thought, and happily he jumped up. Today he would go to his jewelled pavilion beneath Mount Nilakala! There he would hold rites which would make both him and his soldiers invincible. After seven days and seven nights of great meditation, his body would be turned to diamond. Then no weapon could wound him, and if he should point at someone with his diamond finger, that person would die. He planned to sprinkle his soldiers with magic water and make them immortal.

Paowanasoon, the great soldier, was given the orders to bring the necessary things to Mount Nilakala. His soldiers were ordered to dig a cave in the mountain. When all the preparations had been made, Totsakan came with his army. Totsakan inspected the cave and was satisfied. He instructed Paowanasoon to roll a stone over the entrance after he was inside, and camouflage the entrance. After he was sealed inside he cast a spell on the stone that was so powerful that not even angels or Krut birds could move the stone. Totsakan called upon the gods and began the incantations which are written in the ancient books of spells.

The monkeys wondered why all was quiet in Longka. Pra Ram learned from Pipek that Totsakan was on Mount Nilakala hardening his body. In seven days his body would

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become diamond. Pra Ram commanded Sukreep, Nila Non, and Hanuman to go to Mount Nilakala and break up the ceremony.

When they reached the mountain, they saw the demon army slipping from cloud to cloud. Their enchanted bodies were invisible, but still cast shadows. The monkeys searched for and found the mouth of the cave, but could not move the stone.

Sukreep said, "This stone is under the power of Totsakan's spell. Hanuman, fly back quickly and ask Pipek what to do!"

The seer replied, "Sprinkle the stone with the dirty water in which a demoness has washed her feet, and it will immediately give way."

Then Hanuman flew to Benjakai, one of his former loves. He entered the capital of the demons and sought her out. When she saw him, she was very happy. He told her that King Djakree had ordered him to interrupt Totsakan's inuring ceremony. He explained how the door to the jewelled cave in Mount Nilakala could not be opened, and that he therefore needed water in which his younger sister had washed her beautiful feet. When the monkey noticed that she wished to be loved, he embraced and caressed her. But he had no time for love. She cried.

Hanuman hurried off with the water, but promised her, "After the final victory, I will return!"

Rejoining his companions, he splashed the water on the stone. Now they were able to push it to one side. They saw Totsakan sitting asleep. They tried to wake him by clapping their hands. They took away his weapons, then

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Sukreep seized his body, Nila Non his feet, and Hanuman his head. They tugged and tossed him this way and that. The demon opened his eyes and was terrified until he realized they were trying to interrupt his meditation. But he was able to resist and remain at rest without awakening. His soul hardened as he sank back into the trance. Through the power of the magic he was unaware of his body. The three monkeys slammed and struck him without effect. Without further advice on what to do, they had to leave him.

Sukreep asked the resourceful Hanuman to think how they might disturb Totsakan.

"Let us get Nang Monto and bring her before him. That will wake him up!"

"You are very clever, Hanuman. Therefore go to Longka and kidnap Monto from the palace. Only you can do it!"

Hanuman soon flew back with Monto. For the second time the monkeys went into Totsakan.

"Ho, ho! See here Totsakan! Open your eyes and look. This is the woman who is Palee's wife and your wife, isn't she? Open your eyes and look!"

Monto rushed to her husband in fear and spoke to him in a weak voice, "Save me from this terrible monkey!"

In his dream Totsakan recognized his wife's voice and stirred. He opened his eyes and saw how the woman with whom he had shared his life was being pushed, pressed, shoved and hauled about by the three monkeys. One pinched her thighs, another tickled her cheeks, and the other slipped his hand under her breast to see how large it was. This was too

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much for Totsakan. He sprang from his seat, snatched the holy umbrella from its stand on the altar, and gnashing his teeth in rage, drove the monkeys out of the cave. They ran out laughing gleefully at their success.

The ceremony, by which Totsakan had hoped to turn himself to diamond, had been interrupted. He could not overcome his inner excitement at the monkeys' infamous act and re-establish the mystic tranquillity of a meditation. He embraced Monto, who had fallen to the ground in shame, and comforted her, then flew home with her.

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Hanuman Beheads Satasoon

Totsakan worried about the war. Longka had not won a single battle and only because of Pipek.

"Oh, younger brother," the King thought aloud, "why don't you think of your family ?"

There now remained only his friend Satasoon, lord of Atsadong, and his own nephew Wiroon Djambang of Chonabot, son of the fallen Toot and father of the dead Wiroonyamook. Totsakan sent letters to the two by rider, asking them to help. Both the friend and the nephew answered his call to enter the fight, and Totsakan was very pleased.

Satasoon, the thoughtful giant, had many weapons which had been given to him by Heaven. When he came into the war, Pipek proposed a scheme to Hanuman which would cost Satasoon his life. The demon called upon Heaven to give him the weapons that had been kept there for him in accordance with the godly promise. The monkeys deployed at Ongkot's direction among the clouds. As the weapons began to rain down, the monkeys caught them, and not a single one reached the giant. Satasoon thought that the angels were breaking their promise and became very angry.

With avenging fury he rushed at Hanuman, who had changed himself into a tiny forest monkey. He would smash him with his club. But the monkey was quicker. He asssumed his original form and caught the weapons which his friends threw to him from the clouds so that he would be able to fight. Ongkot arrived, and together the monkeys chased the demon. Finally Hanuman beheaded him with his mighty trident.

Wiroon Djambang saw how Satasoon had been tricked and killed, and angrily led his troops to the attack. By magic he

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made himself, his horse, and his soldiers invisible. Pipek advised Pra Ram to fire the Prohmat arrow. Wiroon Djambang turned his team around, knowing that he could not beat Pra Ram. He tied his cape into a knot and cast a spell on it so that it assumed his form. The effigy fought on, mounted on Wiroon Djambang's horse, while the demon fled to Mount Akatkiree after he had made the heavens dark by magic. Meanwhile the monkeys tried to destroy the demon effigy without result. Pra Ram fired the Plaiwat and hit the demon, but the counterfeit fought on ceaselessly. It had no soul, and therefore could not be killed.

Pra Ram told Pipek, "I cannot kill Wiroon Djambang with my arrows!"

Pipek looked at the shoulder-cloth and said, "Because Wiroon Djambang was cowardly, he made an effigy to fight in his place. Pay no attention to this shoulder-cloth, oh King, and instead send Hanuman in pursuit of the Yak. Fire your arrow Pala Djan high in the air, and have Hanuman follow it. He will thereby be quickly led to Wiroon Djambang."

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Hanuman flew off in pursuit of the arrow, and landed near a cave on Mount Akatkiree. He was unable to find Wiroon Djambang's footprints, and wandered about trying to find his trail. At the mouth of a cave he found a group of forest monkeys who were gathering fruit and carrying it inside.

He asked what they were doing and was told, 'We are gathering fruit for Wanarin, the heavenly maiden."

When Hanuman heard this, he was very happy. Quickly he changed himself into a handsome youth. At last he would find love again! Afterwards, of course, he could also ask the maiden about Wiroon Djambang's whereabouts. But in the next moment he forgot the war and his mission, for he saw her. Every part of her body was beautiful and she sat on a diamond altar. His heart beat wildly and sent fire coursing through his limbs. He must win this beauty for himself!

Wanarin looked up and saw a handsome youth standing before her.

"Who are you, my sweet?" she asked.

Hanuman replied, "Who are you, pretty?"

"I am the heavenly maid Wanarin, servant of Pra Isuan. The God has banished me from Heaven, and so I live here. He once gave me the duty of watching the fire. However, I let the time slip by in gossiping with my sister. When the god returned the fire had gone out. I have to sit here now until Pra Narai comes and Longka is conquered. Then a mighty monkey who is virile and warlike will release me and send me back to Heaven."

Hanuman thought about Butsamalee and said, "I am Hanuman, the soldier of Pra Narai and pursuer of the demon Wiroon Djambang."

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Wanarin laughed scornfully.

"Little maid," Hanuman continued, "do not giggle at my words! Truly I am a soldier of Pra Ram. Don't be suspicious of me; I am no enemy. I am Hanuman, I am great and strong. I am a soldier in the army raised to help Pra Ram. I have fired deadly arrows at the demon troops and I have pressed Wiroon Djambang the Yak so heavily that he has run away. Now Pra Ram has ordered me to chase him. Beautiful maiden, if you know where he is, please tell me!"

But Wanarin replied haughtily, "What, you are a soldier of Pra Ram, the all-victorious? You wish to chase the demon? You are Hanuman? Pfui, little man! I know what Hanuman looks like! His teeth are jewels, his fur is diamond, and he has a necklace of jewels. I don't see them on you! Where are they? Have you moons and stars in your mouth? No, you are a liar and a blowhard. You are a forest creature living in a bush, and you wouldn't even know how to fight!"

Hanuman was happy. He admired the spirit of the nymph and her high and haughty ways. He admired her fine and graceful arms.

"Oh!" he told her. "Why do you resist me, you golden grain of dust at the feet of Pra Indra. You who are unequalled in fame and beauty, watch me. I will give you reason to recognize me. Watch!"

He jumped into the air and his body became huge, filling the cave. He became white and sparkling, and his teeth became shimmering jewels. He yawned out moons and stars. Wanarin shrieked with joy and fear when she saw this, and she put both hands over her eyes. She lowered her head so that she could not see the monkey whom her body so greatly anticipated.

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Hanuman seized the opportunity. He lay down on the couch, drew her to him and began to whisper sweet words which heated her blood. He sniffed at the flower which was her body, tickled her with his caresses, and would not let her hands go free.

She said, "If you are a soldier of Pra Narai, you must go forth and follow Wiroon Djambang!"

Hanuman made her afraid that he would stay and anxious lest he go. He gave her the answer she desired.

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Hanuman Kills Wiroon Djambang

After Wanarin's defenses had fallen and she had become Hanuman's wife, the first soldier of Pra Narai began to ask about Wiroon Djambang. He told the girl of the events leading up to the pursuit. His beloved was happy to be able to go back to Mount Krailat, and told her savior all that she knew.

"Shortly before you came into my cave, Wiroon Djambang was here. He told me that he had taken flight before the arrows of Pra Ram. Full of fear, breathless, and with his mouth open in anticipation, he asked me to conceal him here. But I told him to live somewhere else, for example, in the ocean near the great mountain Pra Sumen. He told me he would hide in the foam of the ocean!"

Hanuman heard this gratefully, for the girl had given away the demon's secret. He kissed his lover once more and flew away. He flew out over the ocean away from shore and landed on Mount Satapan. He looked around for the demon but could not find him. He noticed that one bubble in the ocean foam was larger than the rest, and that it did not move with the waves. This must be where the demon is hiding, he thought. He changed himself into a giant, and with his eight hands, he strained the surf. Wiroon Djambang was frightened when he saw that the mighty enemy had come to split his heart in two. Changing back into a demon, he spewed fire, and slashed out around him to the right and left. Hanuman tried to thrust his trident into the

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demon's belly, but he was driven into the water by the demon's club. The demon cast a magic spell causing the water to open at his feet. He went to the bottom of the ocean and sat praying on the ocean floor, shaking with fear.

When Hanuman determined that the demon was not coming back, he began to think of ways to bring him back. He pressed his hands together and spoke an ancient formula. His tail grew larger and larger until it was endlessly long. With this snare he could reach the bottom of the ocean. He searched over the ocean floor and, coming on the demon, encircled his body. He then reeled his tail in and pulled the demon ashore. Wiroon Djambang had no more tricks. The monkey held him by his feet, swung him in a circle over his head, and hurled him against a cliff, smashing him lifeless.

Hanuman's strength was great, and his victory doubled it. He went back to Wanarin. The woman sat on her bed with hot heart and head. Hanuman had only kindled, not stilled, her desire. She hoped that the monkey would come back to her again to celebrate his victory. Then she saw Hanuman approaching, the bloody head of the demon in his hand. He sprang to the passionate girl on the bed, embraced her again, and made love to her.

As he was taking leave of her, he embraced her once more in the form of the youth in which he had first come to her. Then he threw her high into the heavens and called to her:

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"I'll see you again. Now go to be the servant of Pra Isuan !"

At the exact moment that Wiroon Djambang died, the shoulder-cloth effigy also fell. Pra Ram thus knew that Hanuman had triumphed. And shortly later, as he looked around, he saw the Son of the Wind coming with the demon's head in his hand.

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The Gods Judge Totsakan and Pra Ram

Sarantoot told Totsakan what had happend to Wiroon Djambang. The King thought over his fortune and decided to invite the God Taow Maleewarat, the Judge, to decide the right of this affair. He sent his messenger to summon the God. Maleewarat, he thought, was his relative, and would punish Pra Ram and Pra Lak because they had done wrong.

Totsakan sent off his two nephews, Nonyawik and Wayuwek, to deliver his long complaint, which was full of hatred for Pra Ram and Pra Lak. Maleewarat asked who the two men were, and wanted to know why they were so powerful. The two demons told him that Pra Ram and Pra Lak were sons of King Totsarot of Ayutaya, and that the monkeys, not the men, were the powerful ones. Maleewarat was a friend of King Atchaban, their grandfather, who, having died on earth, had been carried back to Heaven. He realized that to decide between his relative on one hand and his friends on the other would be very difficult.

The God gave his reply to the summons: "We will try to render a fair judgement which will end the war. We will therefore come down and hear both sides. Then we will judge."

And Maleewarat marched to Longka at the head of his army. Totsakan marched out in front of the city with his army to meet the God and conduct him into the city. Maleewarat declined his invitation, saying that in the interest of impartiality, he would stay between the camps. Moreover,

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all the gods of the sixteen levels of Heaven must be invited, under the leadership of Pra Isuan and Pra Indra.

When all had gathered, Maleewarat asked the petitioner what the cause of the war was, and Totsakan told his story.

"One day I had gone for a trip in the forest. There I saw Nang Sida, left sitting alone before a hut. The poor thing had neither mother, father nor husband. I was so filled with pity for her that I took her with me and gave her a place to live in a pleasure garden in Longka. A little while later two men came here. Ram and Lak built a causeway over the ocean with their monkeys and led their army to Longka. Ram presented himself as Sida's husband. Since then the men have killed many of my friends and relatives. I therefore request that these two notorious criminals be punished."

Maleewarat listened to Totsakan's statement, then said, "If one is to judge correctly, he must respect the truth and hear the other side. Witsanukam shall summon Pra Ram and Pra Lak."

Meanwhile the monkeys asked to give their version. The ten million year old Champoowarat knelt between Maleewarat and Atchaban and described Totsakan's evil.

Pra Ram and Pra Lak had in the meantime arrived with their army. They tendered their respects to the gods in a form befitting their honor and station.

Then Maleewarat addressed them: "Totsakan has accused you of being warmongers. Explain to me, therefore, how it is you were drawn into this conflict!"

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Pra Ram told the sad story: "Kaiyakesee wished to see Pra Prot on the throne, and so I went into the forest with Pra Lak and Nang Sida. One day a golden stag came along. Sida saw him, liked his shining appearance, and wished to have him. When I would not chase him, she cried. I weakened and went out to catch him, leaving Pra Lak behind to stand guard. When I shot the stag with an arrow, he turned into a demon. Cunningly, he called Pra Lak in a voice like mine. Sida heard it, feared for my life, and sent Pra Lak into the forest to rescue me. When we returned, Sida was gone. Sadayu, the bird, told us as he lay dying that he had seen Totsakan flying to Longka with Sida in his arms. Then I knew that Totsakan had used the demon Mareet as a gold stag to steal Sida. I therefore gathered an army, and we have built a causeway over to Longka. Ongkot has gone as a messenger to Totsakan, telling him that if he wished to avoid war, he should return Sida. But the King dealt disgracefully with Ongkot, and rejected the message. So the war began."

Maleewarat declared, "In both statements the facts do not differ greatly–but the reasons differ. Totsakan, do you agree with what Pra Ram has said, namely, that you sent the golden stag as a bait to Sida to lure the King away into the forest so that she would be easy prey for you? You have said that you came upon Sida alone in the forest. Pra Ram has said, however, that you sent Mareet and took Sida with you even though you knew that she was Pra Ram's wife. What do you say?"

Totsakan replied, "It is not true that I caused Mareet to be changed into a stag. I did not know that Sida was

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Pra Ram's wife. When he had built the causeway, he sent a monkey, Ongkot, who claimed Sida was his master's wife, but he had no proof. He violently tore the city gates off their hinges. Later he went out onto the terrace of the palace, broke a stone statue of a god, killed four guards, and insulted me as King."

Maleewarat asked Pra Ram how he replied to this, and the King said, "I sent Ongkot into the city to deliver my message to the King. But Totsakan left the gates closed. When Ongkot courteously demanded to be let in, the guards would not open the gates. Ongkot therefore had to pry open the gates, for how else could he get to Totsakan? When Totsakan heard the message, he became furious and called four soldiers to kill Ongkot. My messenger was able to kill them all."

"But even before we came over the ocean, and while we were still camped in the forest, Pipek, the soothsayer brother of the King, foresaw disaster. He told the King that he had done wrong, for he loved Longka and his brother. But instead of returning Sida, the King became angry, wanted to murder his own brother, and so drove him out of his home city."

When Maleewarat heard this, he again was unable to decide who was right and who was wrong. He asked Pra Ram if he could name witnesses to his marriage.

Pra Ram answered, "All the princes of the world were witnesses at the festival where I drew the bow Maha Molee. Because of this, Chanok gave me his daughter as my wife. We have been married from the very beginning."

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Now Maleewarat wished to hear the witnesses. He had Witsanukam bring Sida before him. The God went with an equal number of demons and monkeys to the pleasure garden. Sida stepped into Bustabok and went to the place of judgement. Joyfully she saw her husband.

Maleewarat looked at her in amazement, "You are more beautiful than Pra Uma, Sutchada, Sudjitra, Sunanta, and Sutama. Now I understand why both contestants love you. Sida, you beauty, which King's daughter are you, from what country, who is your husband,–where is your country and your house? Tell us the truth. How has Totsakan gotten you?"

Sida told who she was in short, clipped tones, then gave the rest of her reply:

"I was born in the bud of the lotus which blooms so regally in the Neranchara River. My honorable father, a hermit, took me out of the blossom. When I was grown, my father gave up his life in the forest and again assumed the throne of the kingdom of Mitila in his capital. There he celebrated the holy ceremony of the bow of Pra Isuan. Countless kings and princes gathered in the palace. Even Pra Indra was among the onlookers. All the kings and princes tried to pick up the bow, but it could not be moved. Only Pra Ram, with his godly strength, could lift it.

"At this my father's joy was boundless, and he ordered the celebration to begin. The prince and I were bathed in the water of fertility, and were completely joined in the union of love. Then Pra Ram took me to Ayutaya, where his father lived. Finally Pra Ram went out into the forest, and lived there. His brother, Pra Lak, and I followed him, and we lived on the river Kotawaree by the mountain.

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"One day a golden stag appeared before our hut; he was wonderful. I was amazed by him, and wished to have him. I therefore asked Pra Ram to follow him in the forest and capture him for me. A little later I heard a cry that sounded like the voice of my husband, so I asked Pra Lak to help my beloved. Then the ten-headed Yak came and kidnapped me, even though I told him that I already had a husband. He would not listen to my pleas. On our way through the clouds we met Sadayu, who attacked the Yak, for he was a friend of the old King. The demon, however, struck back and shattered Sadayu. He then put me in his pleasure garden. There he has pleaded and cried, has spoken sweet words and has abased and insulted me. He has thrown himself in the dust before me and pleaded for my compassion, but I have paid no attention. I have remained steadfast and have rejected him, for my heart cannot follow him."

"There are no lies in my tale. Everything you have asked, I have answered!"

Nang Sida's words supported Pra Ram's testimony and differed from Totsakan's. Maleewarat then asked Pra Indra and all the assembled Gods and angels what their opinions were.

They all shouted together: "Sida's truthful story gives Pra Ram the judgement. Totsakan's story is a lie!"

Totsakan was called once more, for Maleewarat wished to know the whole truth.

The obdurate demon growled, "It is not true that Sida is Pra Ram's wife! She claims that he is her husband because he is handsomer than I, and because they are both humans!"

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Maleewarat then asked Sida to whom she belonged.

She replied simply, "Pra Ram, my husband."

"Therefore, you do not wish to return to Totsakan?"

"No, for I love my husband, the godly Pra Ram!"

Totsakan was enraged, and said, "The gods were partial! They favor Pra Ram. Intorachit defeated and killed many angels, so Pra Indra and the rest favor Pra Ram to get revenge on me. You are a very wise and fair God, but please, stop and think! Usually women are attracted by handsome men. He is very handsome; I am not. This is why Nang Sida supported his statement. When I met her in the forest, she told me she had no husband. There were only two of us, so naturally I have no witness."

"How could she support the story of Pra Ram when she didn't hear it?" said Maleewarat sharply. "When Pra Ram told the story, she was not here. Nor could anyone have told her while she was coming here, for she was excorted by both demons and monkeys. If you can show me who told her, I will give you the judgement!"

Now Totsakan was whining, "It is very difficult to know who told her, for all the angels hate me. Pra Indra gave Pra Ram the Wechayan chariot to fight in. He may have bewitched Sida to tell the same story as he did."

Taow Maleewarat was very angry and shouted, "Why are you so stubborn? It is not right to say everyone is trying to get revenge! The chariot belongs to Pra Indra. He can give it to anyone he chooses. I am your great-grandfather. Am I unfair? Why are you not honest? Why do you talk like a child? I can see that their stories are the same, and agree with the angels, and that you stole his wife. Return her right away!"

The verdict struck Totsakan like a hundred wounds. "She lied to me! Therfore I don't have to give her back. If I give

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her back the Three Worlds will think that I am afraid of the might of the men and the monkeys !"

Maleewarat replied, "No, if you return Sida, all will see that you are behaving with love and righteousness."

Totsakan heard this, but it only filled his heart with rage: "Your grandson would sooner die than follow your commands and return Sida. Even if I give her back, this will not bring all the dead demons back to life. I am the King of the demons, and would rather fight to the death than return her !"

When Maleewarat heard Totsakan say this, he flared again and sternly said, "Totsakan, you have destroyed the might of all of Pra Prohm's descendants, because you are so evil."

Totsakan was silent.

"So I shall leave you at the mercy of the arrows of Pra Narai !"

With these words Taow Maleewarat directed Witsanukam to take Sida back to the pleasure garden. Once more the Beautiful One would be separated from her husband.

Totsakan left without bowing to the god, swearing to kill Taow Maleewarat and all the other angels for siding against him and insulting him in front of everyone.

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Totsakan Tries to Kill the Gods

After Totsakan's plan to use Maleewarat for his own purposes had failed, he wanted to take revenge on the gods. He had to conduct magical rites to achieve this. According to the teaching of Lasatian, his father, he would burn likenesses of the Gods. He set off for the vicinity of Mount Pra Sumen, there to set the likenesses ablaze. If they lay in the flames for three days, and if the proper magic formula was chanted, the gods would all die, first of all Pra Indra and Maleewarat.

Totsakan planned to temper his diamond spear Kabilapat, the weapon of Pra Isuan, in the same fire. If the god died, his power would be transferred to the spear, making it the strongest of all the weapons of the Three Worlds. Totsakan hoped that he would thereby be able to defeat all enemies and opponents in the ten points of the compass. And the first one to be killed by the might of the diamond spear would be Pra Ram.

The King sent soldiers out to prepare and decorate the shrine. He kindled the fire. When the flames began to flicker, he laid the effigies of the Gods in the fire, and started to chant the verses of the incantation.

News of this reached Pra Isuan. The angels told the god of their fear at this development. He sent Palee, who had become a god, to break up the ceremony, for if Totsakan were not disturbed for three days, all the Gods and angels would be dead. The spear Kabilapat would become so strong that Pra Ram and Pra Lak could not win the war.

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Palee assumed the form of a monkey in which he once had ruled Kheet Khin. In each hand he held a celestial weapon. He saw the shrine on a hill. Then he let his power come into play and darkened the sky.

Totsakan was still chanting the incantations when he looked up and saw Palee standing before him. He knew that Palee, the son of a god, was dead, and thought that this must be Hanuman, who again wished to punish him. Totsakan picked up a javelin, and Palee took a sword. Palee was able to deflect the spear in mid-air with his hand. Totsakan was struck by the sword and fled from the shrine back to Longka. Palee caused the fire to go out and threw the half-cooked figures of the gods into the holy river Seetandorn, in which Koompakan had washed his spear.

Nang Monto comforted her husband when he reached home, "Pipek is responsible for everything. The men will win unless you destroy him first."

"In the morning I will lead the army forth and kill Pipek," he told her.

The next morning he went out to bring down Pipek. The seer, however, knew that on the previous day Totsakan's incantations had been disrupted by Palee, who had been hurried to this duty by Pra Isuan. Pipek also knew that Totsakan had thought that Hanuman had assumed Palee's form, and that Pipek had sent him. This is what Totsakan believed, and was why he had come in vengeance to do battle.

He spoke to Pra Ram, "Totsakan has come out today to destory your servant. Protect me, Oh King!"

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Pra Ram ordered Sukreep to marshal the troops. He directed Pra Lak to guard Pipek.

Pra Ram and Totsakan fired their arrows over the battlefield. Totsakan's knocked the monkeys down, but Pra Ram's arrow restored them and laid the demon soldiers low. Totsakan spied Pipek in the distance, standing in Pra Lak's chariot. He called to his charioteer to drive over opposite Pra Lak's chariot, for he intended to kill his brother. But the Akaniwat arrow of Pra Lak shattered the demon's chariot. Totsakan threw his discus. The blaze arched over the monkey army, but Pra Lak fired his rain arrow. The fire discus was broken and fell to the earth, carrying many demon soldiers with it.

Totsakan could not reach Pipek, so he shouted, "Ho! Pipek, you traitor! You advise the enemies of Longka how to conquer your own Yak brother! Today I have come to kill you with my spear Kabilapat!"

With this, the King hurled the spear at his brother's breast! Pra Lak was ready for this. He struck down the spear with his club, but Kabilapat struck him instead. In excruciating pain he fell to the ground.

Pra Ram saw this and fired the Prohmat at Totsakan from his chariot. The demon felt the life draining from his body. But by a magic saying he was able to overcome the pain and cause the arrow to fall out. He left the charnel-yard of his soldiers, horses and elephants, and fled.

He returned to the city, the sole survivor of his army.

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Pra Lak lay on the ground. The spear could not be pulled out of his body. Sukreep, Pipek, and the eighteen coronets saw that Pra Ram lay near his brother and wept for him.

Nang Monto flared, "Because you didn't kill Pipek, he will find a way to heal Pra Lak!"

The King muttered, "Tomorrow I will kill him!"

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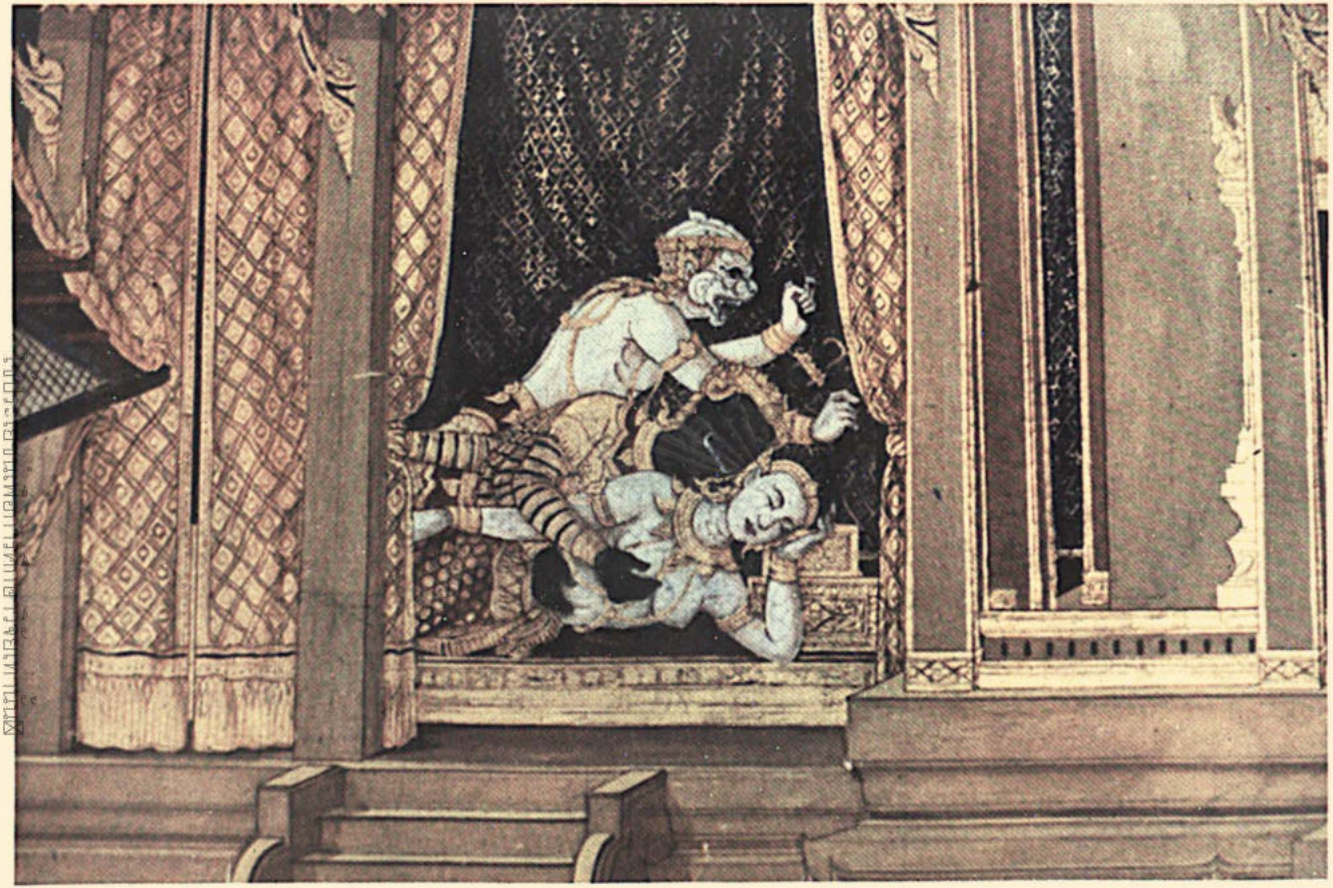

Hanuman Saves Pra Lak

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Hanuman Saves Pra Lak

Pra Isuan sprinkled holy water from Heaven, waking Pra Ram from his weakness.

His first question was, "Pipek, how can we heal the wound of the Kabilapat spear?"

The sage replied, "There is an herb named Treechawa and another named Sangkoranee. They grow on Mount Sancheepa-Sanyee. These herbs must be ground up with the dung of the bull god Usuparat, who lives in the black cave of Intakan. The mass must be stirred in a mortar belonging to Kala Nak, the King of Badan, with a pestle which Totsakan keeps as a treasure beneath his pillow. This medicine will heal Pra Lak, but Hanuman must prepare it within one night or all will be lost."

The Son of the Wind flew off to Mount Sancheepa-Sanyee. He made his body as large as Heaven, and greeted the angelic caretakers of the mountain. When they saw Hanuman's diamond pelt, they recognized the first soldier of Pra Ram and shared his concern for Pra Lak. With the angels' help Hanuman gathered the herbs, then climbed to Heaven and obtained the valuable dung. He left the mortar floating in the air until his return, and climbed onto the roof of the veranda of Totsakan's palace.

When Hanuman saw Totsakan sleeping at his wife's side, he was seized with rage, and had the urge to stab the demon with his trident. But he calmed down and made the pair sink into a still deeper sleep, then tied their hair together. Then he bewitched the knot. Only when Monto had hit

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Totsakan's head three times, would the knot be loosened. He wrote this curse on Totsakan's forehead. Then he took the pestle out from under the pillow, picked the mortar and medicine out of the air in flight, and with it saved Pra Lak.

However, Sarantoot was spying on the monkeys, and he saw how Pra Lak was restored. He rushed into Totsakan's palace. When the messenger of bad news came into the bedroom, Totsakan tried to sit up to reply, but was pulled back to the pillow by the pain in his hair. Thus he heard the news and then he discovered that the pestle was gone. In anger he pulled on his hair but only tied the knot tighter. Finally he lay his aching head back on its pillow. His anger at Hanuman knew no bounds. His ten mouths cursed him, and his teeth gnashed. Nang Monto also had a headache.

Totsakan said bitterly, "The enemy came right in here to offend us!"

He sent his pages to summon the sage Koboot Rusee, who sat in a trance and was enlightened: Monto's hair must go. He would cut off the Queen's hair, leaving her head bald. Suddenly Koboot saw Hanuman's message on the King's forehead. He read it aloud. Totsakan bristled, but then, tortured, gave his wife the command:

"Strike me three times in the head!"

Monto, horrified, cried, "A woman who strikes her husband would be judged lower than the most evil of women. I cannot do this, oh King! I would sooner die!"

Totsakan drew his wife's face to him and asked, "Is it better for us to stay tied up, the laughing stock of all?"

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Nang Monto cried. Then she clasped her hands together and begged the King to forgive her. She drew her fist back and struck him three times on the head. The knot in their hair was instantly undone. But Totsakan's headache continued.

Koboot left the court, thanked and at the same time cursed.

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Tepanasoon Swallows the Monkey Army

Totsakan's every thought was on the war. He thought about each of his relatives, and came in his thoughts upon Tepanasoon, his half-brother, Lasatian's son, and lord of the city of Djakrawan. He sent a troop of soldiers to Djakrawan the next day to summon Tepanasoon. The great relative came flying with his army to Longka.

He immediately went out to fight with Pra Ram and Pra Lak, but the monkeys split his soldiers' heads and cut out their entrails, so that the ground of the island ran red with blood. Tepanasoon fired his hundred thousand arrows, which carried off many monkeys. But the Prohmat was fired, which restored the balance.

The Yak cried, "Holla, you two little men, you are stronger than my soldiers, but your drive has come to an end, for I am stronger than you!"

He made his body larger until it was as large as Pra Prohm. Then he sank under his own weight up to his chest in the earth. His mouth was so wide that it stretched from horizon to horizon. His tongue was so long that he could darken the sun with it until only a small bright streak remained. His arms surrounded the monkey regiments, and he shoved all sixty into his gullet, where the monkeys could not fight because it was dark. He stuffed them all into his mouth and swallowed them without even taking the trouble to chew them up.

Pra Ram sought Pipek's advice.

"Sukreep should cut off Tepanasoon's hands."

Sukreep changed his form. He became four-faced and had eight arms, like Pra Prohm. Then he cut off both of the giant's arms with his sword Tree Surakan. Even when he

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shrank to his ordinary size, Tepanasoon did not lose his power, because he could still deal out mighty blows with his feet. Pra Ram saw this, and fired the Prohmat. Stricken in the chest, the demon was vanquished, with the stumps of his arms rooting in the ground. When his belly was cut open, the entire monkey army marched out unscathed!

With this new misfortune Nang Monto began to think how she might help her husband. She would prepare a life-elixir for Longka as she had once seen Pra Uma do in Heaven. Only in this way could Totsakan triumph. When she lived with Pra Uma, she had often watched the Sancheep-ceremony: Corpses which had been sprinkled with the sacred milk would come to life again. Totsakan approved of her plan and told the Queen to begin the ceremony of preparation in the morning.

Monto told him, "Oh, beloved, you must realize that during the ceremony I must not have a man. Life's pleasures must be denied me. Please, suppress your desires and do not seek after me. Save your strength for the struggle with the humans while your wife prepares the magic breast milk! Then in a short while you will be victorious over your enemies."

A pavilion was built over a sacred field in which to hold the ceremony. The corpses lay nearby in a row. Nang Monto sat atop the altar with her hands clasped together and her eyes closed. She asked for Pra Uma's favor, then began to prepare the magic milk according to all the traditions.

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Pra Lak Slays The Elephant Demons

Totsakireewan and Totsakireetorn were brothers. Totsakan had sired them by an elephant cow in the forest of Himapan. They had the bodies of demons and the heads of elephants, complete with tusks and trunks. Once Totsakan had given them as foster sons to King Atsakan Marasoon in the city of Duram. Now they were full grown. They thought often of their father, and finally took leave of Atsakan Marasoon to rejoin their father in Longka. They arrived just as Nang Monto was preparing her magical milk. Totsakan greeted them cordially.

The sons asked their father, "Why is your heart so heavy, oh King?"

When they were told the story of Longka's ever-increasing misfortune, they wished to go immediately into battle for Longka. Out of love for their father they would kill Pra Ram and Pra Lak.

"If you are going to fight now," Totsakan said, "Nang Monto will soon come to help you with an elixir of life. Then the ghosts of all the dead demons will join in the fight and you will triumph! The mother's-milk of Pra Uma will be the most important weapon in the victory."

Pra Ram and Pra Lak led their army out on the advice of Pipek. The twenty-armed demon stood with his elephant sons in the midst of his army, giving them the advice they would follow in battle.

Nila Ek and Nilakhan killed many demons and made the elephants angry. They fought bravely. Pra Lak fired his Plaiwat at them. The elephant demons fell down and tried to crush Pra Lak's chariot beneath their bodies. He struck them with

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his club. In spite of great pain they were able to fire the Sit arrow, which mowed down monkeys like sheaves of wheat. Pra Lak healed their wounds, however, with a counter-arrow. The two elephants toppled over wordlessly. They were dead.

Totsakan saw them fall. He became anxious about the milk from Monto. In anger he shrieked so loudly that the monkeys' ears were almost shattered. He hurled his discus and slew many monkeys. Pra Ram's Prohmat was ten thousand-fold more effective than the discus. It destroyed all the demons, and its roaring wind restored the fallen monkeys to life.

Totsakan waited impatiently for the elixir of life from his wife. The seven days had passed, and the magic breastmilk was ready. Monto sent some soldiers with the priceless fluid to Totsakan on the battlefield. Gratefully he took the elixir. Then he drove his war elephant down the rows of dead. All rose up as the elixir was sprinkled on them. All who had lain dead were again living: Koompakan, Satasoon, Wiroon Djambang, Sataloong, Treemek, Mulapalam, Sahatsadecha, Intorachit, Saeng Ahtit, Kampan, Totsakireewan, Totsakireetorn, the soldiers Itikai and Mahakai, and finally Tepanasoon.

Sukreep, Ongkot and Hanuman saw from afar how the magical breastmilk had restored the demons. Pra Ram also watched the spectacle. He saw the demons standing like the waves in the ocean, roaring and clashing. He drew his mightiest arrow, the Plaiwat, and fired it into the mass of demons. And just as the waves of the ocean recede, the demons sank to the ground again. They were dead, their empty hulks rotting in the sun.

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Totsakan sprinkled the rest of the magic fluid over the battlefield, and the clouds of demons again billowed up. Pra Ram sought Pipek for advice.

"Nang Monto has cooked the magical mother's milk," he said. "Unless she is distracted when she does this, we will be lost. We must take advantage of her carnal lust, for then the magic will be nullified! Meanwhile, fire your arrow into the air; a diamond net will fall from the seventh heaven onto the horde, a net from which they cannot break out."

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Hanuman Tricks Nang Monto

Pra Ram ordered Hanuman to conduct Nila Non and Chompoopan to Nang Monto's pavilion.

The Son of the Wind replied, "The task of disturbing Nang Monto is a difficult one. We cannot distract her from her ceremony without resorting to cunning. Although it would be shameful, we could lead the mother of our friend Ongkot into a lustful encounter. No other course is open to us if we wish to destroy Totsakan's army."

Then Hanuman changed himself into Totsakan, Nila Non became the war elephant of the demon king, and Chompoopan his elephant driver. The remaining monkey soldiers under their command followed the elephant in the form of demon soldiers. Thus assembled, they went to Longka.

As they marched through the city gates, Hanuman called out, "Demons! Gather round! Pra Ram and Pra Lak are dead! Their army is destroyed. We have returned victorious! Now all may sleep in safety!"

Hanuman's words set the entire city into a victory celebration. Cheering throngs led the royal elephant to the holy plaza in front of the place where Nang Monto sat in meditation. Hanuman climbed down from his high seat onto the trunk of the elephant and thence to the ground, whereupon he entered Nang Monto's pavilion. Monto sat there on the altar. Hanuman crawled up behind the praying woman.

He spoke soft words to her, "Listen, you love-child of your older brother! Your magical milk has helped. All the

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demons were made to rise again. The monkey army is dead to the last man. Only one enemy still lives,–Pipek. Sister, we have triumphed; now you may stop your meditation!"

Nang Monto sat with hands clasped together in wai. From a great distance she heard a voice saying that her husband had come home victorious. Her joy was great as she awoke from her dream. She opened her eyes, bowed and knelt at the feet of her Lord.

Hanuman laughed and said, "The younger sister is as beautiful as the moon! Come out of this holy house with me so that I may taste your love again!"

Hanuman led the love-struck woman into the palace. There he lay down on a bed while Monto whispered sweet words into his ear, kindling carnal fires in his breast. He forgot that she was the mother of his friend as he succumbed to the enticement of a woman.

While Hanuman and Nang Monto were united in joyful pleasure, Chompoopan's soldiers destroyed the pavilion where the magical ceremony was held.

The time flew by, and Hanuman took leave of Monto, saying, "Pipek has fled into the forest. I must therefore ask your forebearance to pursue the evil one. We will catch Pipek, and then you and I will be united in love forever!"

Monto said that she would spend the few hours until his return making preparations for her husband. Hanuman left with his army.

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Pra Ram beheld the return of Hanuman's successful expedition to Longka, then let Sukreep send his monkeys to the attack. Totsakan defended himself with his twenty arms, and killed many monkeys. Pra Ram struck the demon with Prohmat, and Totsakan sank to the neck of his elephant. He was able to sit up once more as soon as he had spoken the triple oath. The arrow fell out of the wound, and the pain went away. With eyes made red with rage Totsakan fired his Sit arrow. With a great clatter it flew off, landing in the middle of the monkey army and killing everyone standing there. The demon discus ringed the King in his Wechayan-chariot. Pra Ram fired his Pala Djan, and the heavens flashed bright with its might. The discus disappeared in a puff of dust. The demons fell, but the monkeys were raised up again. Totsakan cried in a loud voice for the magical milk of Nang Monto. His voice could be heard in Longka. Finally he had to retreat.

When Nang Monto saw her husband coming, she was stricken with fear at the change. She saw that he was angry and did not at all appear victorious. She asked him what had happened.

"Why have you stopped preparing the godly elixir?" he shouted.

Bewildered, she explained to him that he himself had told her to do so! Totsakan did not understand. Suddenly she realized that the one she had just slept with was not Totsakan, who now stood before her. As this realization

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crashed over her, her heart raced, and she fell senseless to the ground.

Totsakan towered over her, mad with rage.

"You have taken your life in your own hands !"

He picked her up by the hair and was about to cut off her head. Just then he realized her innocence, and with love and pity gently put her down.

"I will not kill you for having fallen a victim of the cunning of the men and their monkeys !"

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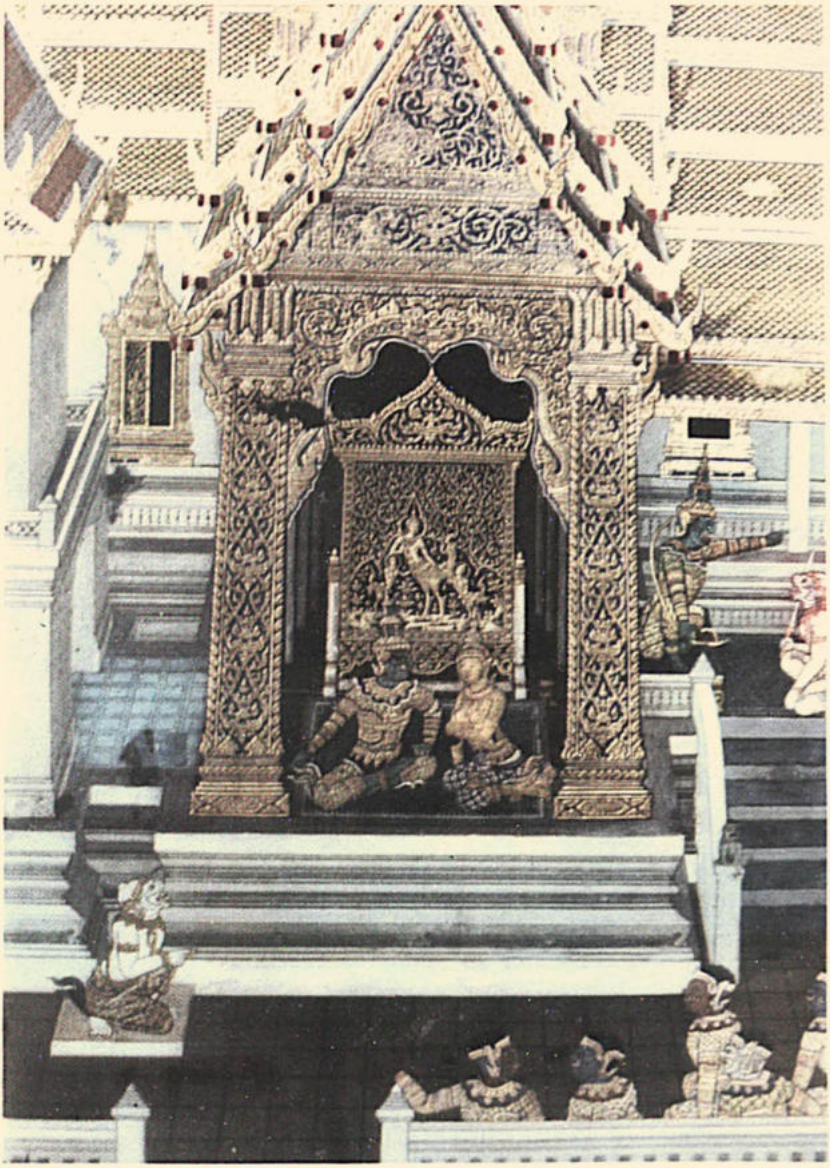

Hanuman Defects to the Enemy

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Hanuman Defects To The Enemy

The next day Totsakan gathered his troops again for the fight. Nila Ek, Nilakhan, Surasen and Surakan overwhelmed four demon generals. Totsakan, standing in his chariot amid his soldiers, saw their defeat. Quickly he fired an arrow at the monkeys. Pra Ram shattered Totsakan's chariot with the Prohmat. Totsakan grasped the Wechayan chariot from beneath and tried to overturn it. Pra Ram jabbed down with his club, and Totsakan was forced to let go to defend himself. With the Prohmat Pra Ram cut off all twenty of Totsakan's arms, but scarcely had they fallen than new ones grew in their place. Boiling with rage, Totsakan fired his serpent arrow. Monkeys died in droves from its poisonous venom. Pra Ram fired Prohmat to ask the Krut for help. Krut seized the serpents and ate them up, for they were his favorite food. The Prohmat came out of the sky with a roar and cut Totsakan's body in two. His ten heads flew through the air and landed on the ground, while his trunk toppled over. But the two parts sought each other out, and he was restored anew. As though nothing had happened the demon lay an arrow on his bowstring and fired. The arrow went right through Pra Ram's body. A magic word sufficed, however, to make him ready for battle again.

Totsakan thought to himself, "This bow is three hundred thousand years old, and I have used it for a thousand years. I have never lost a battle with it. Why can't it kill these men? I am very tired, and I hurt all over. All my soldiers are dead. I would do better to go back to Longka and come back tomorrow to fight." So saying, he wearily turned his chariot around and retired.

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Pra Ram watched Totsakan go, then ordered his army back to camp. Pra Ram was also discouraged by the course of the war. He, too, was unable to bring the enemy to his knees.

"Why can't I kill Totsakan?" he asked Pipek.

The seer knelt before the King and replied, "Totsakan has taken his soul out of his body. His heart lies in a crystal container in the care of the sage Koboot!"

Pra Ram asked for a volunteer to capture Totsakan's heart, but no one would go. Finally Hanuman asked permission to try, and asked for Ongkot to lead him to Koboot; he would do the rest. Pra Ram gave him his blessing and he flew away. Soon, however, he was back to tell Pra Ram what he had in mind.

"We cannot obtain that heart by force. I will trick Koboot and Totsakan. If anyone tells you anything that would make you doubt my loyalty, please do not listen. I will be back in seven days with Totsakan's soul!"

Then the Son of the Wind flew back into the forest, where Ongkot waited for him. The monkeys flew together to the hut of Koboot, the seer. They stepped inside and knelt at the feet of the holy one, one on each side. In doing so, they disturbed the peace of his meditation. He asked what they wanted.

Hanuman replied, "My name is Hanuman, son of the Wind God, and nephew of Palee. I live in Kheet Khin, the city of the monkeys. Palee was overthrown by Pra Ram, who had made his friend Sukreep, lord of the city. This is Ongkot, Palee's son, who Sukreep has captured and sold to the men. We are tired of the orders of our generals and of having to carry them out with never a reward. We have heard of Totsakan, who treats his soldiers well. For this reason we

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will throw ourselves at the mercy of the Yak and hope that we can become his servants. Please, great and wise Koboot, help us! Give us soldiers your famous and powerful instruction, for we are thirsty for the blood of men and wish to fight for Totsakan."

Koboot listened carefully, weighing the veracity of the monkeys words.

Finally, he said, "Go from here by yourselves and kneel before the King. Why should I lead you?"

Hanuman howled, "I cannot go alone, for everyone in Longka hates and detests me. I have already in ignorance killed the thousand sons of Totsakan in his pleasure garden and have burned down Longka while possessed by a mysterious mental derangement. I would be hung before I had taken ten steps from your hut! And even if I got safely to the palace, wouldn't Totsakan immediately draw a sword when he saw me? I can only go under your protection, oh Seer!"

Koboot's heart was weak with compassion, and he believed that the crying monkey spoke the truth.

"Totsakan can make good use of fighters such as you," he thought aloud, "therefore, I will lead you!"

Hanuman cried out joyously, "Your servant is very lucky!"

They journeyed through the jungle toward Longka. Their conversation during the journey touched upon the matter of Totsakan's heart.

Hanuman babbled on about it, saying that, "Pipek has told Pra Ram that you stand guard over the King's heart in your hut. It is to be feared that the all-knowing traitor will steal the heart by some stratagem."

Koboot replied that he had buried the heart, and that there was no danger.

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Hanuman went pale with fear.

"But at any time Pra Ram could send soldiers and dig up the heart! How unwise! Because the heart of the King is so valuable, why not guard it in a bedroom of the palace?"

Koboot explained that the heart, like a bird which seeks its mother, would go back to Totsakan, even though one would enclose it inside seven times as many walls as surrounded the city of Longka.

Finally, however, Koboot, who had become worried by Hanuman's questions, decided that he would go back to dig up the heart and take it with him on his travels over the island of Longka.

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Totsakan Accepts Hanuman As An Ally

Hanuman hurried with Ongkot and Koboot to the city. As they neared the gate, he behaved as though he were quite anxious.

"If the Teacher goes further," he said, "the heart will return to Totsakan! Then Pra Ram, on Pipek's advice, could kill Totsakan with a single arrow. What can we do? Shouldn't we leave Ongkot here before the gates with the heart in his keeping? When you come out of the city once more, then he will give it back to you."

Koboot saw only the truth in this cunning question, and gave Ongkot the crystal containing the soul. Then he led Hanuman into the city. When the townsfolk of Longka saw him, they ran in disorder in all directions.

Hanuman called after them, "Don't be afraid, friends, for I do not come as an enemy. My comrade Ongkot stands even now before your city and holds the heart of your King in his hand, the same heart that Koboot gave him! By this you can see how much the wise man trusts us already!"

Turning to Koboot he continued, "Apparently the soldiers will arrest Ongkot if they see him standing alone there in front of the city gates. Let me go back to the city gate once more and tell the guards that he is under your protection."

Koboot gave his permission, and Hanuman hurried back. He spoke a magical phrase, produced a second jar just like the first, and gave it to Ongkot.

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He gave Ongkot instructions: "Bury the genuine jar on the ocean shore, and when Koboot returns, give him the false one. When you see me flying through the air breathing out stars, get the real jar out of the earth and bring it to me. Then we can go back to camp."

Hanuman was back with Koboot in an instant, and they went to the palace together. When Totsakan saw the monkey's face he shrieked out at Koboot, asking him how he could dare to bring along the worst enemy of Longka.

"The traitor should be killed immediately!" he shouted.

The sage answered quite sharply, "Hanuman is disillusioned with Pra Ram. He is willing to be one of your soldiers. He will help you destroy the men. I have thought about this, and feel it is a good idea, otherwise I would not have brought him."

Hanuman confirmed the hermit's words. Then he apologized for having burnt down Longka.

"Pra Ram did not even thank me once for having done that, and gave me only a pakaoma for a reward. I have come to you, oh King, to help against Pra Ram and Pra Lak."

Totsakan thought that this monkey might be telling the truth. He asked all the nobles of his court, both great and small, if they thought he should take Hanuman as a soldier or whether they thought he was a spy. On the advice of his court, and with thanks to Koboot, Totsakan took the monkey conditionally to be his warrior and son.

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Meanwhile Ongkot sat outside the city gate and waited for the elder to return. When he saw him coming, he stood up and handed over the container with the false heart. The soul of the old teacher was anything but suspicious. Koboot took the jar without even looking at it. He blessed Ongkot and wandered off to his home in the mountains. Ongkot flew to the seashore and stood watch over the priceless heart of the demon, in accordance with Hanuman's orders.

Totsakan told Nang Monto that he had obtained the services of the mighty warrior Hanuman. The queen began to beg Totsakan to send him away, for she hated this clever monkey deceiver who had made a fool of her.

Totsakan, however, remained firm.

"Hanuman is Longka's greatest soldier! Paowanasoon will serve under him!"

Hanuman now lived in the splendor and luxury of the most important son of a King. The war chariot and weapons of Intorachit were given to him. In a rite of blessing Totsakan consecrated his new son. Hanuman showed the greatest joy. He bowed low, and in the manner of the reverent knelt before the King, staying so long there that he even became a bit stiff with reverence. However, he did not wai. Hanuman explained, "The wind is my father and I must respect my father above all others. When I went to serve Pra Ram I was unable to wai to him for several days because, there being no wind, I could not wai my father first. Yesterday and today there has been no wind. As

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soon as the wind blows and I can pay proper respect to my father, then I will be able to pay my respects to you.

Totsakan agreed, but still doubted Hanuman's loyalty. In order to prove himself, Hanuman volunteered to go out and fight to kill Pra Ram, Pra Lak and Pipek.

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Hanuman Fights Pra Lak And Is Beaten

Totsakan ordered the troops which once had been led by Intorachit but who were now assigned to Hanuman, to form. The King took up his arrow and gave them to the Son of the Wind with his blessing. The monkey had already dressed for battle and accepted the arrows and blessing.

Pipek told Pra Ram that Hanuman and not a demon general would lead the Yak army that day. The seer predicted great misfortune, and said that Pra Lak should lead the monkeys into battle. Pra Ram alone knew that Hanuman was only pretending to fight against his friends, so he did not disclose the plan to the monkeys. Pra Lak led the monkey army out.

When Hanuman saw the army approaching under the command of the King's brother, he said to his demon companions, "Stay here and wait for me. This time I don't need you to fight. I am ready to face the monkeys and men alone."

With this, he jumped out of his chariot and began to beat down the monkeys. They wavered when they saw the former leading soldier of their army fighting for the enemy. They fled to Pra Lak for help. Hanuman recognized Pra Lak, and he was torn by conflict and indecision.

Hanuman said, "I have placed myself under the protection of Totsakan. I now live in the King's palace of Longka instead of the forest. I am now making war against you two brothers! I have come today to cut off your head."

This bald admission of treachery fanned hatred in Lak's heart.

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"I will warn everyone in the Three Worlds of this treachery," he swore.

The fighters had meanwhile closed on each other, and were dealing lusty blows. But Hanuman stood firm, parrying every blow of the enemy. His own blows missed Pra Lak by a mere hair's breadth. From a distance, however, it looked as though every blow struck home. The battle raged until it was dark.

Hanuman stepped out before his enemies and said, "Even though I haven't beaten you today, I will tomorrow."

Then he leaped into Intorachit's chariot, which now belonged to him, and at the head of his troops he went back into the city.

The demon soldiers were boundlessly thankful to Hanuman that not one of them had been killed. They told Totsakan that Hanuman had fought Pra Lak alone and had almost won, while not a single demon had fallen. All the monkeys had fled when Hanuman rained down heavy blows on Pra Lak ! Hanuman could stand up to Pra Lak in battle because of his might and experience. He might even be a reincarnation of Intorachit, whose weapons he bore. Totsakan was happy. He came out into the garden and embraced the Son of the Wind. Then he gave him all the palaces and treasures of Intorachit, his dead son. Thus, Suwanna Kanyuma, his beloved first wife, came under the might of Hanuman as the head of a palace full of renowned concubines.

That evening the monkey made love to the beauty. She was very bashful, because she had been living as a widow for a long time, and had forgotten the ways of men. But

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Hanuman understood this, and tried to allay her fears with flattering words and sweet embraces. And soon the power of his seductiveness was able to light the fires of love anew.

"Oh, you lovely, beautiful woman, with your fine roundness and your warm flesh; you are finer than all the women here, you queen! Please, don't push me away; do not reject me."

He caressed and kissed her. The ocean whipped up foam, and ran over the beach in little waves. The great whale sprayed endless fountains which fell as rain over the entire ocean. The two were happy in love.

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Hanuman Returns to Pra Ram

Pra Lak watched Hanuman go back to Longka, and was afraid that this retreat might be a trick. He sent Sukreep and Nila Non back to tell Pra Ram what had happened, and stayed in the battlefield with his troops in readiness. Even though Pra Ram knew Hanuman would not betray him, he told Pra Lak to stay on the battlefield, and that he would join him next morning. If Hanuman did betray him he would kill the monkey outright.

When Hanuman appeared before Totsakan the next morning, the King treated him more kindly than his own son, and asked the monkey to sit with him on his throne.

"Your battle yesterday tired you. Please stay here today and enjoy yourself with the women of the court."

"Victory should not be too difficult now," Hanuman replied, "Please come with me and watch the battle today. I will capture Pra Ram and Pra Lak and will bring them to you without anyone's help!"

Pra Ram and Pra Lak were already waiting on the battlefield with their troops ready when the armies of the King and of his monkey general took up their positions in front of Longka.

Hanuman wished to show off his greatness to both the demons and the monkeys, and boasted loudly, "I will capture the two men and bring them to you by myself, oh King!"

With these words he rose into the air. High above in the clouds the monkey spoke a magical formula, changed his appearance so that the demons could not see him, and exhaled stars. Ongkot saw the stars, took Totsakan's heart

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out of the earth, and rose into the air with his precious treasure. The two monkeys then flew together to Pra Ram and prostrated themselves at his feet. They gave him the crystal containing Totsakan's soul and told him how they had gotten it. Now the riddle was solved for Pra Lak, and he saw the true situation. He marvelled at the monkeys' cunning.

"Hanuman is the most clever soldier in the Three Worlds!" exclaimed Pra Ram. "If I needed the sun, he could get it for me! I could never find his equal!"

Hanuman gave his instructions for the final battle. The monkeys would first fly down to Totsakan with the jar containing his soul, then Pra Ram should shoot Totsakan in the chest with the Prohmat.

Totsakan clapped his hands with joy when he saw Hanuman coming, for he thought that the monkey had already captured the two men. Hanuman glided down between the armies of Pra Ram and Totsakan. He held the crystal high so that all could see it.

"Hello, what's this?" he cried. "What is in here? Does Totsakan know or doesn't he? Does it perhaps contain his heart or doesn't it?"

When Totsakan saw the sparkling receptacle of his soul, he broke out in tearful cries, "Oh pity me! I have fallen prey to the treachery of this ape! I am lost! Hanuman, look here," he pleaded, "you are my son! You have my heart there. You have made a mistake. Please, son, give your father back his heart!"

Hanuman replied, "Only when you return Nang Sida will you get this crystal back. Otherwise, you will die!"

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Totsakan answered, "No! I have fought for love, and I can die for love. Everyone in the Three Worlds knows this. I cannot give Sida back! If victory is to be denied to me in this existence, it shall be mine the next!"

Hanuman listened to this and then said, "I think I shall squeeze this glass until it breaks!"

"I am not afraid of death!" Totsakan replied, "I am happy that now I may close my eyes. But first I wish to take leave of Longka. Tomorrow I will come out for the last battle."

Thus speaking, he turned and led his troops back into the city.

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Totsakan's Farewell

The King walked slowly into his palace, his head hanging low, and sought Nang Monto's chamber. When she saw her broken husband approaching, she was alarmed.

The King spoke to her dully, "Hanuman has stolen my heart, and I am no longer immortal. Because of this I will die. Tomorrow I shall be killed."

Nang Monto listened and suggested, "Why don't you make your enemies into friends by giving back Nang Sida?"

Totsakan remained obdurate. Death would be better than life without honor. He ordered a small but brave group of warriors to assemble for the last time. Nang Monto and the many demon women cried over him all night long.

The soldiers knew that Hanuman had stolen the King's heart, robbing him of his immortality. They also knew that Pra Ram's arrows would kill them along with their King. Despite their fear of death they stood ready to fight.

Death was near. Totsakan changed his form. In the godly beauty of Pra Indra he bade his women farewell. Monto embraced his feet. Once more she begged the King not to fight but to give back Nang Sida.

Totsakan rejected her plea with dignity, "If I were to do this, my name would be scorned in all Three Worlds. The world should be shown that it is better to die than to live with a broken heart!"

His chariot started off. The women ran along side it, blinded by tears for their King. Totsakan saw how Nang Monto and the other women were following him out of love, and gently said;

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"My loves, our life together has been pleasant and filled with joy. Now your brother must die for love, just as he has lived for love. Comfort your queen in her grief for the city. Now I must go to my death !"

Some women beat their breasts, others groaned or threw themselves weeping before the wheels of his chariot, and all grieved for him. For one last time he looked at the women, then drove off.

As he drove out he looked and thought of the great satisfaction of being King of Longka. He grieved for the jewelled palace, in which he had so much pleasure, and for the golden Sala, for Monto, his beloved wife, the light of his life, and for the host of concubines in the great palace. He knew that his eyes would sleep that day, and that he was looking for the last time upon the beautiful flowers and handsome shrubs in the pleasure garden in which he had played with a thousand maidens. He grieved over Nang Sida Nonglak of the beautiful body, who was so pleasant to be with. If he could only look at this goddess one more time, so that his soul would be satisfied with her beauty ! But then he thought of the scorn of the angels for one who even on the last day of his life could only think of love, so he went on.

His thoughts ran on,....."Today my eyes will be closed forever. Now I must leave Longka, where there are a hundred thousand-fold joys, and where there is more pleasure than in the heaven of Pra Indra. Now the city will fall before the might of the two men. They will take measureless pleasure, both day and night.

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His soldiers hung back and were sad
adding to his loneliness
The breeze did not blow, so the trees were still
and his flag did not wave.
The flowering trees had no blooms, the birds
no song, and the lion no roar.
The sun was dark, and the clouds hung
heavy, still, and grey
The earth was gloomy and foreboding, stifling him
with grief and fear.

Suddenly he whipped his chariot beasts and sprang forward, urging them ever faster. The heavens thundered as Totsakan came to his last battle.

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Totsakan's Last Battle

Pra Isuan sent down the Krut. Pra Ram set up the fortifications, and Sukreep brought the troops into line. Now the King would finally be able to defeat Totsakan and bring the war to an end.

The monkey army cheered the signal to attack, but the demons would not fight. They were afraid of death. Some ran away into the forest, while others hid under corpses on the battlefield. Still others changed themselves into birds and flew away. They scattered over the battlefield, running here and there.

This was the sign for the monkeys to attack. They ran out and killed everything that came under their swords. The demons fell like leaves in a winter rain. The entire army was soon dead. Only Totsakan was left, standing in his chariot. He opened the fight by firing his arrow at Pra Ram. But the arrow fell as a gush of blood at Pra Ram's feet. When Totsakan saw this, he knew that he had now reached the end of his life. Pra Ram lay the Prohmat in his bow, but when he saw that the demon stood before him in the form of Pra Indra, he could not fire. The monkeys were amazed. Only Hanuman understood that this was the demon's final trick.

Approaching Pra Ram, Hanuman said, "My Lord, why are you staring at him? You came here to kill him. The elders say that we should not let ourselves be deceived by appearance, taste, sweet words or music. You are a wise man; why let yourself be fooled? This is his trick. Shoot your arrow and kill him, so we will have no more enemy!"

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Pra Ram listened to Hanuman's advice and replied, "Yes, I will destroy the demon. But here before me I see the beautiful picture of a god into which the demon has transformed himself. I hesitated because of this!"

Once again he drew his bow, and this time fired. The Prohmat flew from the bowstring with great power, sending off rolls of thunder. It struck the breast of the false god with a mighty crash. The elephant tusk which had been thrust into his chest by Pra Isuan was broken in two, and fell out of his flesh. Immediately Totsakan resumed his original form, with his ten heads and twenty arms. He lay writhing in pain, then he saw Pipek. At first he was angry, but then he realized this was his brother, and he became sad.

The first mouth said, "Oh, Pipek, why have you killed your own brother? I am dying of this arrow!"

The second said, "You are my blood brother. You wanted the throne of Longka, and now you will have it!"

The third said, "Take care of my wives, Nang Monto and Kala Akee, and the many women of the palace!"

The fourth said, "Serve the kingdom, oh Brother, with justice and righteouness!"

The fifth,–"Observe the precepts of the Totsapit Rachatam. Do not be avaricious and dishonorable, as I was."

The sixth,–"Please forgive me for whatever I have said and done to you. Please do not be angry with me as I now go to Heaven!"

The seventh,–"Please take care of the city, and try to prevent civil war."

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The eighth.–"I raised you, and I want you to be good. I was bad, and now I am dying. I have caused trouble everywhere."

The ninth,–"When I am dead, Brother, have pity on me and burn my body according to the old ceremony! Do not leave my corpse on the battlefield for the Three Worlds to scorn."

The demon's voice grew gradually weaker. Now he was breathing his last. The tenth mouth was still. Hanuman held the crystal receptacle in his hand, then crushed it. The demon's soul was within.

All the gods and angels, to the uppermost Heaven, rejoiced. The gods Wiroonhok and Wiroopak clapped their hands and danced through the city of Heaven. At last Pra Narai had brought an end to Totsakan!

News of Totsakan's death reached Nang Monto and Kala Akee. The two women hurried onto the battlefield at the head of a procession of concubines and dancing girls. They found the body of their beloved, threw themselves down and hugged his feet. Nang Monto was out of her mind with grief. Pipek came over, calmed her, and tried to comfort her. At the same time he prepared the corpse for the procession to Longka. Pipek had the state chariot brought for the diamond coffin of the King. He ordered Totsakan's dead body to be borne into the glittering palace.

As the closest relative of the deceased, Pipek walked immediately behind the coffin back to Longka. Now he

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Totsakan's Last Battle

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took the chariot Butsabok Kaeo, went to Nang Sida in her pleasure garden, and invited her to get in. The goddess Rampa gave Nang Sida her celestial blessing. Then the seer collected Nang Monto, Kala Akee, Djantawadee, who was Koompakan's first wife, and also Suwanna Kanyuma, who was once Intorachit's wife. Slowly he conducted them to Mount Morakot, to pay homage to Pra Narai as King and God.

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Nang Sida Undergoes Trial by Fire

Nang Sida's heart was filled with gratitude as the chariot bore her to her husband.

"Totsakan is dead," she thought. "The weight that has been on my heart for so long is lifted. Oh, I have been separated from Pra Ram for so long, almost fourteen years! Will he believe that all that time Totsakan was never able to put a stain of dishonor on me?"

Turning to Pipek, she told him of her fears and anxiously asked, "What am I going to do?"

He answered her, "Pra Ram has become a stranger to you, and you to the King. Everyone in the Three worlds knows that there is no other woman like you. Gold, even though it is in the mud, is still gold. The same applies to you, so don't worry! The good are protected by their own goodness."

Sida was reassured and agreed to go to Pra Ram with the others.

Pipek approached Pra Ram and presented Totsakan's relatives. Nang Sida stayed back, for she was afraid that Pra Ram might not talk to her and would shame her.

When the King saw the beauty who commanded his heart, he wanted to embrace her lovingly. But then he thought of the great scandal this might cause in the Three Worlds, for Totsakan was like a Krut. Sida would have been a small snake in his claws. She might have remained faithful, but no one could prove this. He knew that he had to prove her innocence before he could accept her again as his wife.

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"My love, I have fought and suffered without regard for myself, thinking only of winning you back. Today at last I see your face, which is still as beautiful as the full moon. During the time you have spent with the demon, I have suffered. You must have been rewarded by Totsakan. Why don't you show me some of the precious gifts he has given you?"

Sida listened numbly to these ironic words. They struck and hurt her like a hundred thousand thunderbolts. Even being kidnapped by Totsakan was not this bad! She could find no words of reply, and was so ashamed she wished she were dead.

"To be a woman is very difficult," she thought, "Because we are always blamed for everything."

She made a wai to her husband and said, "I was stolen by the demon, and was forced to live with him far away from my husband. Everyone doubts my fidelity. I sought to protect myself, and was always faithful to you, but there is still doubt. Only the angels, the god of the river and the god of fire are my witnesses. Please shoot your arrow to invite all the angels to witness. I will walk on fire to prove myself."

Pra Ram listened to Sida's declaration, and fired his arrow Djantratit into the clouds. Thundering, it flew to Heaven. Pra Indra heard the arrow and looked down on the earth. There stood Pra Laksamee-Sida before Pra Ram, demanding trial by fire. Pra Indra called the gods and goddesses together. They would go down to Mount Morakot to witness the test. On a rocky cliff near the camp they took their seats.

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Pra Ram saw the gods and goddesses coming together. He ordered the Son of the Sun to gather wood, which he then kindled with Akaniwat. The flames engulfed the wooden logs.

Sida lowered her head, folded her hands, bowed to her husband and said, "All the Gods and Angels shall be my witness! I have loved neither Totsakan or any other man but my husband. Only Djakree, he only, the King of my heart and my love, has ever been my master. Only he possessed my heart, my mind, and my soul. If this is not true, may the fire destroy my life as soon as I take the first step into the flames. However, if I have observed the law which binds me to my husband, may the coals be cool for my feet!"

When she had said this, she made her obeisance to the holy fire and the holy mother Earth. She then walked slowly through the fire. The truth of her heart made lotus blossoms spring up in the fire. The moist cool blossoms lay under her feet. Thus protected, she crossed fire safely and emerged unharmed. When the Gods saw this, they gave their blessings to the beauty.

The demon officers and monkey soldiers saw Pra Narai joined with Nang Sida. The Three Worlds blessed the bond. Sida fell before the feet of her husband. Pra Ram stepped down with a happy heart and led her to his throne, where she sat at his side.

Pra Ram handed the rule of Longka over to Pipek, and the seer returned to the city. The funeral preparations for Totsakan were begun. Pipek invited Pra Ram, Pra Lak and

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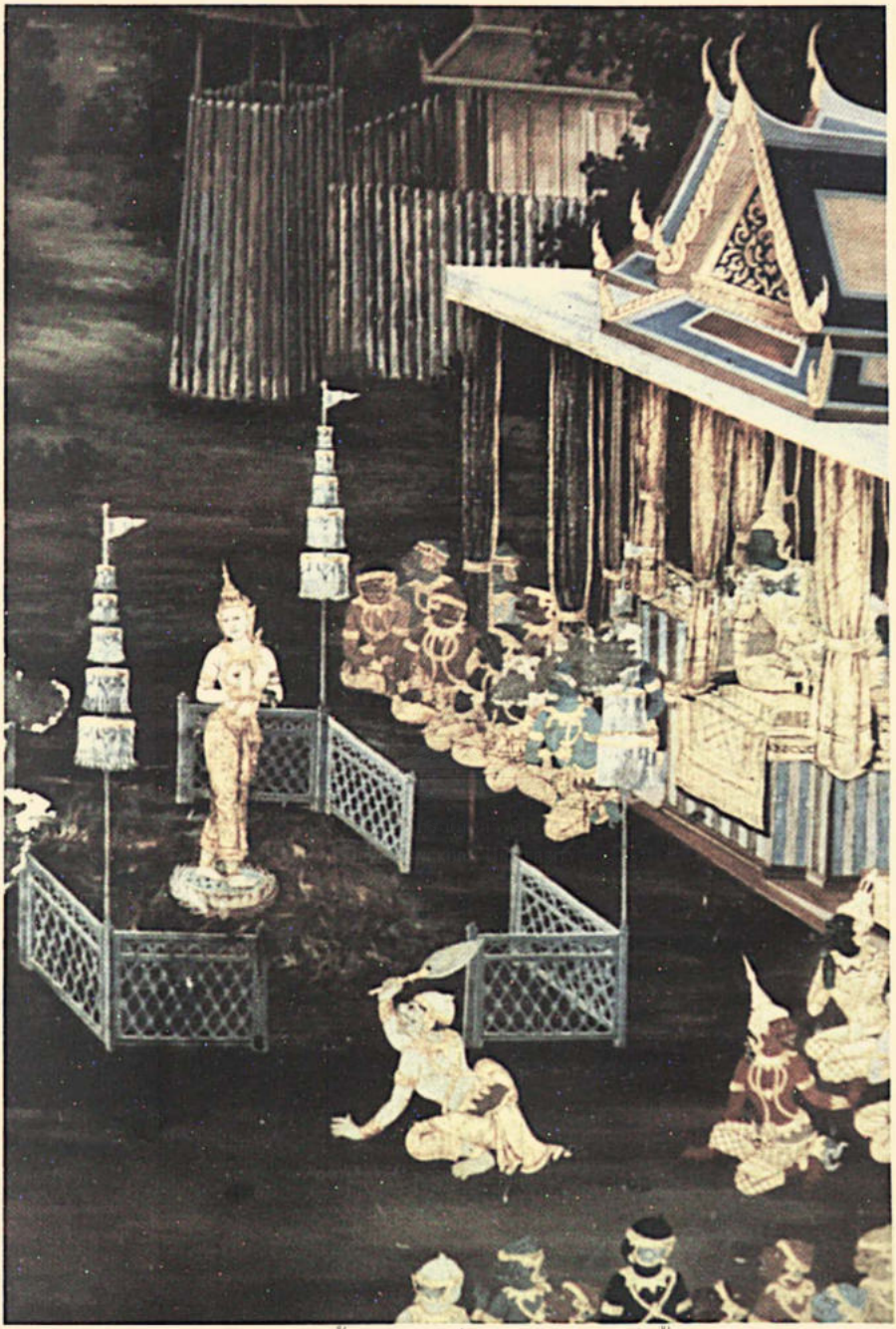

Nang Sida Undergoes Trial by Fire

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Nang Sida to take part in the cremation ceremonies. Nang Monto and her ladies walked before them at the bidding of Pra Ram. The King crowned Pipek, and Nang Treechada rejoined her husband. She was no longer Sida's handmaiden, but now the first Queen of the Seer King. Monto, who once belonged to Totsakan, came under the domain of Pipek. She was his Queen to the Left. Pipek was as happy in his palace as Pra Indra, who is enthroned in Heaven.

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Pra Ram Kills Atsakan

The demon soldiers Waiyakasoon and Nilakayasoon, foremost soldiers in the army which the elephant demons, Totsakireewan and Totsakireetorn of Djakrawan brought to Longka, had been asked by Totsakan to fight on the day of his death.

They fled to Djakrawan and told the King, Atsakan, of the unfortunate end of battle for Longka. Atsakan Yak wanted to fight the two little men who, with their monkeys, had triumphed over Longka and had crowned the traitorous Pipek. All three demons were of one mind: They must immediately march to Longka to kill the hereditary enemies of the Yak race.

Atsakan reached Longka. Pra Ram learned of this, and sent a field army against him. The soldiers of both sides tried to break each others' backs. When all the demon soldiers had fallen, Atsakan was unable to watch any longer. Angrily he ordered his chariot into the midst of the monkey army. Hanuman rushed up, ready to fight bare-handed. He pummelled the Yak to the earth. He broke the chariot to bits, and destroyed the lions who pulled it. Atsakan fired his arrow, which pierced thousands of monkeys. Only the Prohmat restored them to life, while it simultaneously brought down droves of demons. The King's arrow cut the Yak in two lengthwise, but the halves were not dead. To the contrary! He rose up a mightier fighter than before, and two Atsakans fought on against the monkeys. Pra Ram and Pra Lak watched the doubling of their enemy. Another attack,

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and now the demon had quadrupled! Once more the King struck him, and then there were eight demons fighting with eightfold power. Finally there were a thousand pieces of demon and a thousand Yaks grappled with the combined monkey army. Pra Ram was uneasy. Pipek was summoned.

"The Yak cannot be killed in ordinary combat," he said. "He will always rise up doubled. Pra Isuan himself gave him this ability. This magic can be broken only if all the individual warriors are driven into the water."

Pra Ram then fired Prohmat with all the cunning he could muster. The arrow descended on the thousand demons as a hundred thousand clouds. The demons were shattered to slivers, and before they could rise up again as a demon army, a celestial windstorm blew all the bits in a cloud off into the ocean. Thus died Atsakan of Djakrawan.

Pra Ram ordered his troops into marching formation. Matulee, the charioteer of Pra Indra, took back Wechayan and returned to Heaven. Pra Ram took leave of Pipek. He must get back to Ayutaya as quickly as possible to again assume rule over his country. The fourteen years had passed. Pra Prot and Pra Satrud would have to burn themselves up if Pra Ram did not return straightaway. Then, too, the three mothers had already waited in vain so long for their children. Pipek accompanied the army. When they had reached the ocean shore, Pipek asked the King to destroy the causeway which linked Longka to the mainland. Water should flow undivided between the two lands. Pra Ram

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marched over, then with the might of his arrow Plaiwat, he shattered the causeway. The waves rolled again where it had been, and all was water. Pipek returned home, and Pra Ram rested at nightfall in the forest between his generals and his wife. Crickets and grasshoppers began to chirp in concert in the still of the night. Under the sacred light of the moon the travelers slept.

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Banlaikan Tries To Avenge His Father

Banlaikan, the great destroyer, was the son of Totsakan by Kala Akee. Kala Nak, his grandfather, had raised the youth in Badan. Banlaikan had lived in the Underworld since he was five years old. He had assimilated great knowledge and was very strong. He became increasingly more homesick for his homeland, Longka, and for his famous father, Totsakan, who had called to him one night in a dream. Banlaikan climbed up into the world of men. In Longka he saw all the demons going about their business in peace and freedom. This did not seem right to him, so he slipped into the palace one night and asked Kala Akee, his mother, why Longka was so peaceful. Kala Akee was unable to hide her sadness, and with many tears told her son what a terrible fate his father had met.

Banlaikan said, "My father was killed because of Ram, the destroyer. Both monkeys and men will pay for this. I will follow his army and destroy him!"

Akee tried to warn him. Oh, if she could only talk her son out of these thoughts! The men were very strong. But the youth would not listen, so she gave him a bow and an arrow which had belonged to Totsakan.

"That is the bow," she said, "which your ancestor Pra Prohm gave to Totsakan, your father. It is the only one of your father's weapons which is left. It is also the mightiest. With it you can destroy everything in all the ten directions of Heaven. Now, go! I wish you to come back with victory."

Banlaikan flew over the ocean and over Udorn Taweep, following the spoor of the monkey army. Retribution over the men and their monkeys was near!

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Pipek predicted the impending arrival of the demon avenger; "Totsakan's son is coming !"

Hanuman was ordered to go out to meet him and, if possible, to turn him back. Hanuman flew out to meet the demon and found him a week's journey away. Then he changed himself into a water buffalo and lay down in a wallow along the demon's path.

Banlaikan came along and asked, "Hey, you stupid buffalo, have you seen two men leading a horde of forest apes along here ?"

Hanuman replied, "First help me out of this cool mud, for I am stuck and cannot get free !"

Banlaikan got down to pull the slippery beast out. He tried and tried, but the buffalo would not move. He stood there crusted with mud, utterly exhausted. Hanuman told him to take a bath and rest awhile, then try again. On the second try, he succeeded in getting the buffalo free. He repeated his question about the men and their monkeys.

Hanuman replied, "Pra Ram is really Pra Narai, who was born as a man to destroy the demons. Go back, or he'll kill you too !"

The demon was furious, "Buffalo, why do you say that Pra Narai is a man who came to destroy the demons? If I didn't think that you are just an animal I would kill you!"

Hanuman replied, "I am trying to protect you. Why are you so angry with me? If you don't want to listen to me: try fighting me first. If you beat me, a buffalo, then you can go fight Pra Ram!"

Banlaikan was only angrier with the buffalo.

"If this is the way you show your gratitude, it is right that you are a buffalo. I saved your life; is this the way to pay me back? I will kill you !"

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The demon drew his bow. With lowered head, ears laid back, tail raised high, and with a wind blowing at his flanks, the buffalo charged and trampled over him. But Banlaikan jumped aside before the beast could reach him, and jabbed him on the back with his pike.

Hanuman endured the torture, but thought to himself,— "As a buffalo I cannot win."

He resumed his customary form. Banlaikan was amazed that the buffalo could change into a monkey. The combatants faced each other and identified themselves.

"I am Hanuman, the foremost soldier of Pra Narai. You will get to the King only over my corpse!"

Banlaikan sprang forward angrily. Hanuman snatched his bow away just as he was about to fire an arrow. But he was unable to get to the demon with his trident. Again and again the three blades slipped off the demon's body.

Hanuman recalled that Pipek had once told him that Banlaikan would bathe in the juice of a plant, and that this would make him slippery and unable to be caught. What should be done? Pipek had not told him how to destroy the magic. He disengaged himself from Banlaikan. Through magic he created a second Hanuman, which fought on. He himself swung into the air and went into the forest to ask for advice from the hermit Titsapai Munee.

The old man said, "It is my duty to obey the Gods. I cannot tell you how to take the life of another, for I revere and protect life!"

With this he picked up a handful of sand and let it run through his fingers. Hanuman laughed. Quickly he knelt, thanked him, and took leave of Titsapai. Coming later to the battlefield, he picked up some sand and worked it until

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it was sticky. Now he could attack and overcome the demon!

The demon noticed how the sand coated his whole body and crusted over. He sank weakly, but was so angry that he did not think of death. He shook his club, and smoking with anger attacked his enemy. Hanuman sprang high into the air, and with his left hand seized the club. With his right hand he sank his trident into the demon's breast. Banlaikan fell down dead. The Son of the Wind cut off the demon's head and brought it to the King. Joyfully the army proceeded through the forest.

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The March Home

Nilapat, who was once Hanuman's opponent in building the causeway to Longka, now reigned as Vice–King of Kheet Khin. When word of Pra Ram's return reached him, he prepared everything for the King's arrival, then hurried out before the city with his monkey soldiers in welcome. Sukreep, the King of the Monkeys, invited Pra Ram into the palace, where he could rest before he continued on to Ayutaya. Kaeo Dara came out to greet them. She was happy to hear of their victory, and even happier to have Sukreep, her husband, home again after so long a time.

The next day Pra Ram continued his journey. Sukreep and his monkey soldiers accompanied him. The troops crossed the river Satong and reached the hut of the hermits Wasit and Swamit, who had both been the King's teachers. When the two old men heard the uproar of marching soldiers and clanging swords, they looked anxiously out through the leafwork of the wall of their hut, fearful of another attack by the demons. Then, seeing who it was, they ran out joyfully to meet the King and his monkey escort. All the hermits left their hiding places and knelt before Pra Ram, and blessed him when they heard of his victory.

The march continued to the land of Khukhan, the Hunter King. The leaves had fallen fourteen times since they had last met. When the monkeys reached the river bordering on his kingdom, he thought that enemies had come to attack. As soon as he saw that it was Pra Ram, he sent his hunters across the river to ferry the King back. He hugged Pra Ram's knees, and the King told him about his great victory. Pra Ram then sent Hanuman and Khukhan to Ayutaya to announce his victory.

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In Ayutaya Pra Prot and Pra Satrud had carefully counted the days. Now the fourteen years had expired, and still their brothers and sister had not returned. In keeping with their promise they prepared a funeral pyre, for they assumed their brothers were dead. Then they knelt before their mothers and took leave of them.

Their mothers had cried, "Our hearts will break if you die! Oh, you are the stars of your mothers' eyes. The fourteen years have gone by, and the Kings have died in the war with the demons. Oh, children, it is true that you promised to kill yourselves if Pra Ram and Pra Lak did not return. Please, wait just three more days. Then you can go to your deaths if your brothers have not returned!"

Pra Prot and Pra Satrud listened to their mothers' words and lowered their gaze, then quietly left the room. Next came the goodbyes to the numerous great and lesser women of the palace. They wished them good luck, and explained why they now had to die.

"Our brothers must be dead, because they gave their word and would have returned by now. Therefore, we two must leave this life."

The fire was kindled: The mothers and the other women clasped their legs tightly to prevent their going.

The brothers addressed the crowd: "Today is the day of our death. We must leave you. Protect our mothers, and please don't let them witness our cremation!"

The two men began to walk toward the burning timbers. At just that moment Hanuman and Khukhan arrived. They saw the brothers about to step onto the funeral pyre. Khukhan pulled Pra Satrud back, while Hanuman rescued Pra Prot. The two tried to break away and rush into the fire. Quickly the two messengers gave the news of Pra Ram's victory and

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his momentary homecoming. The brothers faces lit up like the moon, and they were jubilant when they heard the story in detail.

Pra Prot exclaimed, "Oh, what luck! If you hadn't come, we would be dead by now!"

They hurried back to their grieving mothers, leading the two guests into the palace. Kaiyakesee, Samoot Tewee, and Kaosuriya heard with joy that their sons would live because Pra Ram and Pra Lak had won the war. The three queens poured holy water in thanks and as a sign of their happiness.

"Today is a very fortunate one. We will see our children again, and all four will be together."

The three mothers were conducted to the hermits' huts in the forest, where the two victorious son waited. Pra Ram, Pra Lak and Nang Sida knelt at their mothers' feet. Kaosuriya embraced her son and nearly died of happiness. Samoot Tewee kissed Nang Sida Nonglak, and Kaiyakesee embraced Pra Lak. Then they asked all sorts of questions about their experience.

Kaiyakesee, who was the cause of Pra Ram's banishment, said, "I love you, Oh King, as much as though you were born of my own womb. Please forgive me for having caused you to be driven into the forest. I will gladly bear your punishment. Cut off my head, should you so be pleased!"

Pra Ram listened to the Queen's words, then gently replied, "Your son did not have to go into the forest because of your jealousy. He went out because of the command of the gods to destroy the demons. Fear not, mother; your son returns in love, not hate."

Then they took leave of the hermits. After a long march they saw the walls of Ayutaya in the distance. The

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procession passed through the gates and through throngs of men and women gathered to celebrate the return of the Four–Armed. They saw the victory chariots of Pra Prot and Pra Satrud, then the chariots of the three queens. Butsabok was next, carrying Pra Narai and Nang Sida, as beautiful as the chariot of the sun. The monkey army hurried along behind Butsabok. Pra Lak came next, but with his army of demons! The citizens saw them and fled shrieking into their houses. The King and Queen entered the palace. The monkeys were led into the pleasure garden, where fruit abounded in the trees. The demons would live in the forest, where they could hunt.

Pra Indra descended from Heaven with his celestial dancers to attend the coronation of Pra Ram. The gods, heavenly maidens and all the hermits of the land were invited as witnesses. The straw sandals were taken from the throne, and the rightful lord installed in their place. At the celebration of the blessed event rewards for bravery and service were bestowed upon the rank and file, officers and soldiers of the army.

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The Division of the Kingdom

The next day the division of the kingdom began. Pra Lak, who had been seriously wounded by the spears of Koompakan, Mulapalam, and Totsakan, as well as by the powerful arrow of Intorachit, would rule the kingdom of Romakan. He received the symbols of his office, and left for his palace with a hundred thousand concubines.

Pra Prot and Pra Satrud had reigned Ayutaya well. Now they would be Vice-Kings to Pra Ram. Hanuman, who had gone into the underworld and had rescued Pra Ram, who had captured Totsakan's heart and had killed the demon, the Son of the Wind, victor in many battles of the recent war, would rule over half of Ayutaya. He took the royal name Anuchit, Mighty Friend.

The crown of Longka was reaffirmed for Pipek, together with the glittering royal palace and the treasures of the kingdom. He had always advised Pra Ram on ways to overcome the magic and tricks of the demons. Pra Ram sent five thousand servants to his brother King in Longka. As ruler he would be called Totsa Kiree Wong.

Sukreep, the great red monkey who had destroyed Totsakan's umbrella and had cut off the ar msof Tepanasoon for mocking the monkeys, would rule under the diamond crown of Kheet Khin, and would be called Paya Waiya-wongsa.

Ongkot, who had served as Pra Ram's emissary to Totsakan, and who had caught the head of Intorachit so that the earth would not be destroyed, would wear the

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crown as Vice-King of Kheet Khin and would be known as Paya Intranupap.

Chompoopan had helped to heal Pra Lak, and had served as the mahout on the elephant which brought Hanuman to Nang Monto. Surasen had killed so many demons that they could not be counted. Nilarat had helped to build the causeway to Longka. Champoowarat had interrupted the ceremony of Intorachit. Chompoopan would thereafter rule with crown and ring in Pangtan. Surasen would rule over Atsadong, the city of Satasoon. Champoowarat would become Vice-King in Pangtan, Nilarat in Atsadong, and Nila Non in the land of the great Maha Chompoo. The remaining monkey commanders received high titles and ranks, jewels, gold, silver, copper, bronze, brass and slaves for their service. They would live in Kheet Khin. Pra Prot and Pra Satrud journeyed once more to Kaiyaket to join their beloved grandfather, the aged King Kaiyaket. Hanuman suggested that Pra Lak should not become the ruler of the demons of Romakan, for he would have to leave Pra Ram. They therefore sent Surakan as regent.

Pra Ram said, "Pipek, you are a seer, and have neither the power nor the experience to be a good soldier-king. I will shoot an arrow to Longka once each month. If you are in trouble, write a message, tie it to the arrow, and send it back to me."

Paya Anuchit (who once went by the name of Hanuman) was very happy with the women of the court after he became King. But whenever he sat on the throne beneath

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the royal umbrella he became very restless and felt as though as fire was burning in his chest. He became shaky, pale and dizzy, and felt as though his head would explode. When he met a soldier's eyes, their gaze pierced him like an arrow.

"This may be because I sit on the same throne as Pra Narai," he thought. "This is not right. If I forget myself and think I am his equal, I might destroy myself."

He went to Pra Ram and asked if he might give back the right to rule. Pra Ram did not want to treat Anuchit unfairly. He shot his arrow Prohmat into the heavens and told Anuchit to follow it. Wherever it landed, he would build a city for his leading soldier.

The arrow landed by a nine-peaked mountain covered with rocks and trees. Anuchit made a circle with his tail around the area where his city should lie. A diamond wall rose up.

When he returned to Ayutaya, Pra Ram said, "I let you fly after the arrow because I wished to know where the arrow fell. I then wanted to build a city there for you in one revolution of the sun and moon. However, you have done more than you were ordered to do. You arbitrarily put up a diamond wall. This will bring bad luck on you. Even if my soldiers built you a city, your impatience has made it a waste of time."

Anuchit hung his head. He was angry at himself. Pra Ram saw that the monkey was crushed.

"Do not feel badly for your mistake," he said sympathetically, "I will send angels to build the city !"

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Pra Isuan dispatched Witsanukam and his heavenly carpenters to the diamond wall. In an instant the city was built, and it was as beautiful as a city of Heaven. Pra Ram named it Nop Buree, the City of Nine. Hanuman bowed thankfully before the King, then departed to rule over his city. Pra Ram sent treasure, horses, chariots and soldiers with him. Hanuman lived as lord of a human civilization in a diamond palace in Nop Buree. Every seven days he went to Ayutaya to pay his respects.

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Maha Ban Lays Siege to Longka

Maha Ban the Great ruled in Djakrawan. He was one of Totsakan's best friends, and often thought about the lord whom he had not seen for so long. He decided to visit Totsakan, but when he arrived in Longka he learned of the war and the death of the King.

Bent on vengeance, he ordered his soldiers to take the field against Pipek, the usurper. Pipek sensed that trouble was approaching, and sent a messenger to Ayutaya asking for help. At the same time, Pra Ram dreamed that there was trouble in Longka. He sent the Pala Djan arrow to Longka, and when the message returned, he learned that a great war was burning there. Anuchit volunteered instantly to help the Seer-King, and flew off at once. Totsa Kiree Wong was relieved when Anuchit arrived. The city was already surrounded, but the besiegers had not yet been able to break in. The monkey flew off to reconnoiter, then led the demon army out of the city and into battle.

When Maha Ban saw them coming, he shouted, "Ho, soldiers, under the feet of that Longka-King! Do you want to be like drunken moths who flutter the flame and are killed? I am going to kill Pipek. You don't have to die for him, demon soldiers!"

The soldiers heard, but did not move a step. All wanted to fight for their King, the noble Totsa Kiree Wong. A wild battle ensued, Yak against Yak. They killed each other with murderous weapons until the earth was soon red with the blood of demon soldiers. Maha Ban came out in his chariot, firing his deadly arrows into the Longka-Soldiers. The arrows landed at the feet of the elephant on which Pipek sat.

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"Pipek, you must die," Maha Ban shrieked, "Because you are a slave of the enemies of the demons! Your blood is the food which will make my weapons strong!"

Totsa Kiree Wong replied, "You are completely under my power. Your life has reached its end. Your soldiers will never reach Djakrawan!"

When he had said this, he prodded his elephant. The huge beast stamped into motion, attacking with his sharp tusks thrust out and his trunk held high. Maha Ban was thrown off his throne by the shock of the collision. He tried to stab the beast from below, but Totsa Kiree Wong struck him with his curved saber. Maha Ban defended himself well, and struck Pipek a blow which knocked him off his elephant. When Anuchit saw the King fall, he came down out of a cloud, struck down the lions pulling the enemy's chariot, and stood over the great Ban with trident held high. Maha Ban ordered his soldiers to seize and bind the monkey, but they fell with split skulls and shattered bones, and those who were not killed fled. As Maha Ban drew his bow, Anuchit gave him a tremendous kick with his mighty foot. He fell head over heels. When he got to his feet, he tried to shoot Anuchit with his hundred-thousand-fold arrows. But Anuchit caught them in flight and shattered them. With both hands he picked up the demon by one foot, whirled him around and smashed him to the ground. He held his foot on the demon's chest, and asked the seer how he should kill him.

"You must tear out his heart with your hand and crush it. Otherwise, in keeping with Pra Isuan's word, the demon will not die."

Anuchit slit the demon open, took out his heart and crushed it in his hand. After their leader had been killed, the scattered soldiers were hunted down and destroyed.

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The Seer–King led the monkey to a victory celebration in the palace. Angels strewed flowers in their path. Out of gratitude Anuchit was allowed to visit the King's daughter Benjakai, whom he had not seen since they had been so happy together once before. The other women of the palace bathed, powdered, dressed and decorated her. When she joined the monkey she was radiant with beauty.

Next morning, Totsa Kiree Wong sent his servant Paowana-soon to rule over Djakrawan. Then the Seer and the monkey flew back to Ayutaya.

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Paina Suriyawong Learns the Secret of his Birth

The time flew by. Nang Monto bore a son, Paina Suriyawong. Totsa Kiree Wong loved him greatly, for he thought that he was his own son. In truth, however, Totsakan was his father, for at the time of the King's death Nang Monto was already one month pregnant. The Queen had carefully kept this secret.

Benjakai had previously been the secret wife of Hanuman, and now was publicly the wife of Anuchit. She bore a son who had a monkey's head on a demon's body. She named him Asuraphad.

While Paina Suriyawong and Asuraphad were growing up together in Longka, Anuchit ruled over his soldiers and wives in Nop Buree. One day he went into his garden to jump to his heart's content as he used to do in the forest. He also had an insatiable appetite for fruit, his accustomed food which, because he was the King of a human civilization, was forbidden him. The maidens of the court followed him, and after he had given one of them his crown to hold, he climbed up to the treetops, as monkeys can do so well. He picked mangos from the branches and threw them down on the maidens' heads, just as a forest monkey would. The milky mango sap dripped from the stems onto Anuchit's head. He used both hands to wipe the sticky sap away, but did a poor job. Holding the branch with both hands he wiped his head and face with his feet. The maidens

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saw this and laughed at him, causing him great embarassment. They called all their friends to come and watch. The women's light laughter tinkled in chorus to Heaven as they laughed at their lord, who behaved like a monkey and not really a King!

Anuchit listened to the giggles and burned with shame. He decided to leave the city secretly and live alone in the forest as a hermit. He jumped up out of his tree and flew to Ayutaya to ask permission of Pra Ram.

The King blessed his friend and said, "Anuchit, you are my true friend, and I planned that you would be the greatest king next to myself. But now you want to live in the forest as a hermit. I cannot make you stay, so I wish you good fortune!"

So Anuchit joined the hermit Titsapai Rusee on Mount Mondop Singkhorn to meditate. Ever since the time he refused to tell Hanuman how to catch a slippery demon, the monkey believed Titsapai to be one of the most pure of the pure. Titsapai would take Hanuman only in human form.

"Animals," he said, "must be denied the blessing of meditation."

Meanwhile in Longka, Paina Suriyawong had become thirteen years old. His parents loved him very much. His best friend was Asuraphad, the monkey-demon. One day he went into the garden with Woraneesoon, his nurse, to play. Paina ran and jumped, amusing himself with the flowers and

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twittering birds. After three hours of play the two entered the pavilion in which Nang Sida had once lived.

Woraneesoon explained, "A lady your father loved once lived here."

"What do you mean ?"

"That's a secret !"

"Tell me the truth, what do you mean ?"

"I don't dare !"

"Tell me anyhow !"

"Totsa Kiree Wong is not your real father !"

"Who is then ?"

"Totsakan !"

"Impossible !"

"Why don't you ask your mother ? She should know very well !"

Paina went home deeply distressed and asked Monto. She revealed her secret. She embraced her son and told him that Totsakan had once ruled Longka, but that when he died, the city went over to his brother, the present King. She told him of the circumstances of his birth. When Paina heard the story, he was deeply hurt. Suddenly he was filled with repugnance for Totsa Kiree Wong, who had betrayed his father. He decided to gather an army and conquer the city, for he, not Totsa Kiree Wong was the rightful King ! Paina asked his mother whether there were any friends of his father left.

The Queen replied, "Only the great King Djakrawat, who has four faces and lives in the kingdom of Maliwan. He used to be Totsakan's best friend."

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Then Paina took leave of his mother. He would grow strong, would learn the arts and sciences, and then one day would return, kill Totsa Kiree Wong, and become King. Nang Monto listened to his scheme with forebodings.

"No one is stronger than the monkeys and the men," she told her son. "Forget your evil thoughts and go to pay homage to Pra Narai. It is better to be his lowliest slave than his mightiest enemy!"

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Paina Suriyawong Conquers Longka

Monto gave her son a diamond wine cup and told him, "This is the cup that your father and Taow Djakrawat used when they drank together. Take it with you as proof of your identity."

Paina Suriyawong and Woraneesoon departed. From the hermit Kan, the Black, he would learn all the things one must know in order to win the hardest battles. Then he would go to Maliwan. The young man learned the spells out of the books of the ancients. When he had learned everything which Kan could teach him, he traveled on. After he had crossed the river of fire which protected the Kingdom of Djakrawat from invaders, he entered the city of Maliwan.

Once Taow Djakrawat had a dream which the seer Prutadjan interpreted thusly: "The sun fell from the sky and the world was dark. King Totsakan is dead! Another sun took its place, with yellow light rather than red light. Longka has a new King, and he is not powerful. A hunter picks a blooming Lotus–Totsakan has begotten a mighty son!"

A captain brought the two wandering strangers to the King.

Paina bowed and explained, "I am Paina Suriyawong, the son of Totsakan and Nang Monto. When my father fell, another demon took his throne, an evil man who fought for the enemy. I cannot think of him without becoming angry, for he was my father's own brother and betrayed him. My mother gave me this goblet and told me that you were my

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ather's best friend. I have therefore fled to you with Woraneesoon, my guardian."

Djakrawat embraced his guest.

"I think of Totsakan only in love!" he roared. "For the son of my friend I will defeat the traitor-king and all the monkeys and men on earth!"

The four-faced and eight-armed demon went to Longka with his troops. Paina went into the city to inform his mother that he would conquer the city. When the King saw his son, he was joyful, and thought that he had returned from his teacher. He embraced, kissed and caressed him fondly. Paina was unmoved, and left the palace at the first opportunity.

Taow Djakrawat sent a message to Totsa Kiree Wong to come out of the city and surrender without a fight. If he did not, he would be killed for betraying the demons.

Totsa Kiree Wong was very frightend, for he knew that Djakrawat was very powerful. He knew that he would lose in a fight, and both his son and his nephew were too young to fight in his place. To save his pride, he decided to fight anyway.

He sent back a message stating, "I am the servant of Pra Narai. I will not surrender!"

Djakrawat was very angry and swore to cut off Totsa Kiree Wong's head. He gathered his army and sent it into battle. Paina heard Djakrawat swear to kill Totsa Kiree Wong, and pleaded for his life.

"Just this once, oh friend," he said, "for he is my second father."

Djakrawat relented and fired Nakabat, his serpent-arrow, which turned around the Longka King and held him fast. He was easily captured, and the new masters entered the

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palace in triumph. Totsa Kiree Wong was cast into chains and was tortured.

When Nang Monto heard of the mutiny of her son, she was afraid of Pra Narai's revenge. But she also had Djakrawat to fear, so she came out to greet him. Djakrawat ordered preparations for the coronation of Paina, who would rule Longka under the name of Totsapin. As a coronation gift he gave him his signal-arrow Djakrawan.

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Asuraphad Offers To Find His Father

Asuraphad, the monkey-demon, had grown to be just as large and as strong as his former playmate, Totsapin.

The monkey-demon knew what had happened to Totsa Kiree Wong, and so he went to Totsapin and tried to persuade him to stop the mistreatment of his grandfather.

Djakrawat was in the room, however, and would not let him come in to talk.

"Hey, you monkey child," he said, "lower your head and get out of here! I never want to see a monkey face again or the leer of our deadly enemies! If I weren't afraid of the talk of the World, I would kill you! I don't want to see the son of an animal!"

Asuraphad was humiliated. He went to his mother and told her how the demon king had just disgraced him.

"I am a soldier like my father. It is better for a soldier to die than accept disgrace. A soldier destroys his enemies! I will go to find my father, and will ask him to kill Taow Djakrawat. He is very powerful, for he is the Son of the Wind."

Nang Benjakai said, "Be patient. It is wise to wait until Djakrawat is gone before you go. It is a good idea to ask your father to help. If you find him ask him to carry the news to Pra Narai."

Fifteen days passed, and Djakrawat had gone back to Maliwan. Asuraphad asked his mother how he could recognize Hanuman, his father. Benjakai searched her memory and

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described him in every detail. Asuraphad bade farewell to his mother and grandmother, and flew away.

On Mount Mondop he met Titsapai, the hermit, and asked for Hanuman.

The hermit replied, "Ask that man sitting on the mountain top staring into the fire!"

Asuraphad woke the lonely figure and asked him for Hanuman, his father.

The hermit opened his eyes, saw the demon with a monkey's face, and asked, "Look here, tiny monkey demon, who are you and from what family? Where have you come from? Why do you ask for Hanuman?"

Asuraphad told his name and continued, "My mother is Benjakai and my father is Hanuman, the soldier of Pra Narai.

The hermit's joy reached to Heaven as he exclaimed, "I am Hanuman, your father!"

Asuraphad only laughed scornfully and threatened to beat the man with a stick, "I know very well what my father looks like, you liar! He is a monkey, not a man!"

Asuraphad now recited all of Hanuman's characteristics in order, just as his mother had taught him and the hermit was gratified by the good memories of his wife and son.

"Little monkey, beloved son," he said, "you look just like me. Now tell me whether I look just like your mother has described me!"

Hanuman transformed himself into his original appearance

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and flew through the air as a monkey with four faces, eight arms, teeth of jewels, and pelt of diamonds. His mouth spewed moons and stars. He landed in front of the monkey demon and clapped his hands. Asuraphad bowed low.

"Please forgive my mistake, Father," he cried, and then he told Hanuman what had happened in Longka.

Anuchit was warmed with happiness, both at seeing his son and at the prospects of a fight. He led his son flying through the air to Kheet Khin and to Waiyawongsa-Sukreep, his great-uncle. Once again he told of Longka's fall in great detail.

Waiyawongsa spoke angrily, "I will speak with King Maha Chompoo immediately about what can be done for Longka and Totsa Kiree Wong. Meanwhile, Anuchit take your son to Pra Narai!"

The King was told the story of Longka's emergency.

His face was clouded with anger, "That bad boy is running through fire. Taow Djakrawat has believed a child whose breath still smells of his mother's milk. They have imprisoned Pipek, and for this I will kill them!" He turned to Asuraphad and said, "You are very honest and brave. You tried to find your father and brought the bad news of Longka to him. Anuchit, you will go to Paya Waiya-wongsa and Taow Chompoo. Tell them to prepare their armies!"

"Both of them know already, my Lord, and should arrive here at any moment."

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Pra Ram then dictated a message to Kaiyaket, asking him to send Pra Prot and Pra Satrud. A senior officer was dispatched with the message. This time the younger brothers would fight in Longka. The two brothers were very glad to be asked to lead the army. They, too, had come to the earth with Pra Aowatan–Narai to destroy the demons. Even though they might be killed in the war, they would be happy to have fought. They went to King Kaiyaket and took their leave of him. The old King wished his grandsons good fortune and victory.

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Longka Is Recaptured

At Waiyawongsa's decree fifteen regiments were dispatched, and King Maha Chompoo raised seventeen under the command of Nilapat, the Black. The army joined Pra Prot and Pra Satrud in Ayutaya.

Pra Ram invited his brothers and their officers into the palace. He explained once more the reasons for the war. He then ordained Pra Prot and Pra Satrud as field marshals for the war against Longka and Maliwan. Nilapat asked to be forgiven for everything bad he had done during the first war.

"What I did in the first war was wrong. I had no chance to fight with the demons. In your mercy you did not kill me for my wrongs. I volunteer to lead the army this time!"

Pra Ram gave him permission to lead the armies. Turning to Pra Prot, he gave him his arrow Prohmat and the diamond armor given to him by Pra Isuan. Pra Lak gave Pra Satrud his arrow Djantawatit and the coat of mail belonging to Pra Indra.

The combined army of Kheet Khin, Chompoo, Kaiyaket and Ayutaya marched through the forest. Pra Ram's hut still stood on the Kotawaree River. Waiyawongsa related that it was here that Totsakan had kidnapped Nang Sida. They camped for the night, then went on to Mount Kantakala on the ocean. Waiyawongsa explained how the causeway had been built here, and how it had later been destroyed. Nilapat wished to show his power, so he stretched his body out and threw himself over the water as a bridge. The army and the chariots proceeded over to Longka. At Mount

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Morakot Pra Prot ordered the army to camp, as Pra Ram had done.

Now he invited Totsapin to come out of the city to pay homage. Chompoopan of Pangtan was his messenger. He floated over the city and watched as one concubine after another tumbled out of Totsapin's bedroom.

Finally Chompoopan would wait no longer, and he called out in a loud voice, "Totsapin, stop that and listen! I am a soldier of Pra Narai, who was born on this earth to destroy the demons. He has sent his brothers Pra Prot and Pra Satrud to Longka, and I bring their message to you. You and your guardian are traitors, because you brought Taow Djakrawat here and imprisoned the rightful King of Longka. The brothers order you to go to their camp on Mount Morakot so they may talk to you. Hurry up! Come with me!"

Totsapin listened to the bold challenge. He knew from his mother that the men were more powerful than the demons. He sat staring in fright at Chompoopan. He knew that if he did not defy Chompoopan he would be disgraced in the eyes of his soldiers.

"You are not of royal blood. You have been made out of sweat and dirt by Pra Isuan's magic. Palee raised you as a son before Ongkot was born. After Palee died Sukreep took you to Pra Ram to be his soldier. Pra Ram and Pipek joined to fight against my father because they wanted to plunder the city. When Taow Djakrawat learned of this he came to Longka, but Pipek scorned him. This is why he was thrown into prison. I was the one that pleaded that his life be spared. I am now the King of Longka, which is as it should be, for my father was king before. Why

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does Pra Ram interfere with what is my business? I will not go! Longka will not be the victim of men and monkeys!"

"Traitor!" Chompoopan shouted. "For shame! Pipek raised you like his own son. You didn't think of that at all. You talk only of the things you did that were good. Your ten-headed, twenty-armed father has been killed by Pra Narai, as well as all his powerful friends and relatives. They were strong, but they are dead. By comparison, you are a fly! You aren't big enough to waste an arrow on."

Totsapin called back, "You forest ape, you talk big! Have you forgotten that I belong to the family of Pra Prohm? If you attack and Pipek cannot betray us with his cunning, how do you expect to win? Now get out of my city, ape! I will go to see them, have no doubt, but it will be with my army, and to fight, not grovel!"

Chompoopan retorted, "You demon, child of many fathers, child of Palee, or Totsakan, or Pipek, or Hanuman-who knows?-Even these weren't enough fathers; you had to pander Djakrawat and bring him to your mother, too! You are a demon brat with a big mouth and you will be executed by the Kings as a common criminal!"

Totsapin leaped up, stamped his feet, and shouted for his soldiers to capture Chompoopan and cut off his head. The soldiers were so afraid of the monkey that they sneaked away.

"Totsapin, you are the son of a traitor and an ungrateful dolt in your own right!" the monkey snapped. "You were already conceived before Totsakan's death, and Pipek has raised you like his own son."

With this, Chompoopan shot from the sky, pulled Totsapin off his couch, thrashed him until his cheeks bled, and threw

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him across the room. He towered over the demon and put his foot on Totsapin's chest.

"Now you know my strength, you brat! You don't have to go fight with Pra Prot and Pra Satrud. I can beat you right here by myself! If I weren't afraid to do more than I was ordered, I would cut off your head! Go, show your mother your wounds and tell her that I could have killed you!"

The angry monkey rose into the air and flew away to the camp.

As Chompoopan disappeared, Totsapin burned with shame. He went to his mother with a heavy heart and told her, with many tears, what had happened. Nang Monto was grieved. She drew her son to her and told him about the deaths of all the demons in the first war. But Totsapin had one more piece of advice from his mother.

"Release Pipek from his chains," she said, "and let him go over to the monkey camp. Otherwise, my child, you will be killed tomorrow."

Totsapin would not listen. His anger burned like the fires of hell. He got up and left his mother, determined that Pipek should not go free!

Meanwhile Yamaliwan and Kanyuwek, who were the sons of Intorachit by Suwanna Kanyuma, heard that Totsapin was going to lead the demon army against the men and monkeys. They asked their mother's advice about what they should do. Suwanna said that she thought they should leave the city that night, go to Anuchit, and tell him that they were sons of Suwanna, who always remembered him kindly. In this way all three would escape danger.

The two brothers stole out of the city and went to Mount Morakot, where they found Paya Anuchit and told him what

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had happened. Anuchit brought them to Pra Prot and Pra Satrud.

"These are the sons of Intorachit and Suwanna Kanyuma. The elder is called Yamaliwan, the younger is Kanyuwek. They sneaked out of Longka to warn us that tomorrow Totsapin will lead his troops out to fight with us again. They have volunteered to capture Totsapin and bring him to us if you in turn will spare their lives and protect their mother."

Pra Prot agreed to this plan, and told them to hurry back to Longka before they were missed. He asked them to take good care of Pipek. The two promised to do so, and returned to the city.

The next morning the two brothers asked Totsapin if they might join the fight.

Totsapin was very pleased, "I now have some hope of winning."

The demon army was arranged on the battlefield in the shape of a Krut with its wings spread. Pra Satrud and Pra Prot were ready, so they gave marching orders to the monkey commanders. In accordance with the directions of Pra Prot, Asuraphad led the forward element out, and stopped in front of Totsapin's chariot.

"Now I will kill you, all your apes, and your men!" the demon shouted.

Asuraphad shouted right back, "Don't talk so big, Totsapin! My grandfather is one of your mother's husbands. He loved you as his own son and spared your life. You have betrayed him and are an ingrate. You had better watch out, for I will cut your head off!"

Totsapin gave the order to attack. The monkeys drove the demons into retreat. Totsapin could not halt their headlong flight, and so sent the Djakrawan-arrow as a signal to Maliwan to tell the great King that his help was needed.

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Asuraphad attacked Totsapin, and destroyed his chariot. Asuraphad's arrow brought Totsapin down. Now Intorachit's two sons attacked. One pinned his left arm to the ground, the other his right, so that the demon could not get up. Asuraphad fought and captured Woraneesoon, so that he couldn't help Totsapin. The three youths led their two enemies, Totsapin and Woraneesoon, to the King's brothers.

Waiyawongsa asked, "What punishment should these two criminals receive for rebelling against the decree of Pra Narai?"

Totsapin and Woraneesoon were tied up and thrown into prison. Then the three youths were sent back to Longka. They freed Totsa Kiree Wong and he led them into his palace. His soldiers rejoiced. Now Totsa Kiree Wong led them all out to pay homage to the royal brothers. Pra Prot received the Seer with all honors.

Pra Prot asked Totsa Kiree Wong, "Now, Paya, you are a great prophet. You used to be able to tell the past, present or the future. No one on earth could compare with you. How is it that you did not realize that Totsapin was not your own son? If Asuraphad had not come to tell Pra Ram what had happened to you and if we had not come to capture Totsapin, you would be dead by now."

Pipek replied, "I am a fool. I thought he was my own son, and loved him as a son. This has caused all this trouble, and has made it necessary for you to come and rescue me. Whatever punishment you give me, I deserve and will accept."

Pra Prot forgave him for this mistake, then told the guards to bring in the two traitors. Totsapin refused to tell them how the rebellion had started, so they whipped him and pressed

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his head between wood blocks. The pain finally made him break down and confess that Woraneesoon was the one who had incited the rebellion. The guardian was whipped until he begged for his life, and confessed everything. He told them that Totsapin had gone ahead with the rebellion in spite of Nang Monto's advice to the contrary. Totsapin was thereupon judged guilty, too. Pra Prot suspected that Nang Monto had something to do with the rebellion, but he did not wish to hurt her and cause Ongkot to be shamed.

He told Paya Waiyawongsa-Sukreep to march the two demons around the city, then cut off their heads and place them on stakes by the city gates. This would remind others of the traitors' fate.

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Anuchit and Nila Non Threaten Maliwan

Now Pra Prot considered which day would be best to march against Maliwan. Pipek cast a horoscope to determine the most auspicious hour, and the monkeys were ordered to march. The way to Maliwan was very long and difficult, and many days had passed before they got close to the city. Taow Totsa Kiree Wong told Pra Prot that they still had the worst part of the journey before them.

"There is a stream of acid surrounding the city and a forest of fire yet to be crossed," he said. "We had better camp here and think of the best way to overcome these obstacles."

Pra Prot agreed, and ordered Sukreep to pitch camp.

Taow Djakrawat, who had always reigned happily, had a nightmare on the night the two kings approached the city. He dreamed that fire burned in the tail of the royal horse. The horse allowed the fire to burn the royal umbrella. His soothsayer was called and interpreted the dream.

"There is great danger to yourself and the royal family. Your generals and soldiers, as well as everyone in the city, will be involved in a catastrophe. You saw two angels flying on the back of a Krut. This means that two kings are your enemies and they are bringing troops to attack your city."

Taow Djakrawat did not believe this. True, Totsapin was swiming in danger, but he was safe!

The great soldier Supinsan brought the hermit Paramet Rusee to cast a horoscope. He predicted a great war with a

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strong enemy. A terrible calamity would destroy the King. In a magic ceremony the seer sprinkled the King with hardening and strengthening holy water, then blessed him. Djakrawat's confidence was restored.

Anuchit transformed himself into a gigantic monkey with four faces, eight arms and red eyes. He towered over Maliwan like the sun. He watched as ninety million soldiers hardened their bodies in a magic fire. The monkey gave a powerful leap over the river of acid and the forest of fire and landed in the city. The ninety million soldiers picked up their weapons, but they fell before the skillful tactics of the monkey like the leaves of the trees. The great lord Makawan, who sat chanting a spell which made the forest burn, opened his eyes and saw the monkey as he was crushing the demons. He jumped up and brandished his club. Anuchit picked him up with his feet, flew high in the air with him, then let him fall to earth, shattering his body to dust. The flames in the forest stopped with the death of Makawan. Anuchit continued his rampage, coming to Kalasoon, the black demon who was master of the wall. He sat on his throne reciting magic words which called up coils of serpents. These serpents spit their venom into a stream of acid which roared and fumed. Eighteen hundred million soldiers marched around guarding the ceremony. Anuchit darkened the skies and changed himself into a Krut. The Krut-monkey soon had killed almost all the snakes, and forced the rest to flee into holes in the ground. The stream of poison trickled away, and the ground was dry. Now Anuchit attacked

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Kalasoon. The Yak picked up his diamond spear and tried to strike Anuchit down as his soldiers tried to hold the monkey fast. The Son of the Wind fought alone against demons numbering ten million. He rolled eighty thousand into a ball and dashed them to the ground. Now the way to the hateful Kalasoon was open. Anuchit fought him empty-handed and snatched away his spear. He picked the demon up by both feet and hurled his enemy against Mount Djakrawan, killing him instantly. Anuchit now tore down the double wall around the city. He then returned to the camp and to Pra Prot's praise.

At Pipek's recommendation the army columns were set in motion under Pra Satrud's command. They went into fortifications on the peacock mountain of Mayura which overlooked the city of Maliwan.

When Djakrawat looked out the window of his palace the next morning, he suddenly saw a black monkey standing in the air before him. He haughtily invited Nila Non to come in and pay suitable homage to him.

"Djakrawat, you wild demon," Nila Non replied, "I am the vice-king of the great kingdom of Chompoo. I do not humble myself before demons; I am accustomed to giving orders to such as you!"

He pulled out his message and read to the King: "We, lord of the four corners of the earth and brother of Pra Narai, by the name of Pra Prot, charge the four-faced lord of Maliwan thus: You did wrong when you, together with the alien boy, captured Totsa Kiree Wong in Longka.

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You have acted against the decrees of the Lord of the Three Worlds. For this reason we came, conquered Longka, and punished the evildoers. We wish to spare your life as a sign of our forebearance. If you are good, we will not fight, but if bad, we must punish you and kill you with our arrows!"

Djakrawat heard only the menace of the message, and replied scornfully; "You ape, I, the demon of Maliwan, was the friend of King Totsakan, whom you have killed. We fought together and had the sword so decreed, would have died together. Pipek, whom you now call by the name of Totsa Kiree Wong, has displaced Totsapin wrongly from the succession, for according to the decrees of the gods, the throne belongs to Totsakan's son. You do not seek any justice, only a false excuse to kill all the demons!"

Nila Non mentioned some of Totsakan's crimes, and told Djakrawat that it had been the dead King's dying wish that the throne of Longka go over to his brother after his death.

Djakrawat ignored this and replied, "Your commander, the King's brother, cannot beat us. Tell him that I will not meet him in peace before my city!"

Nila Non replied, "I warn you; your four heads will be cut off before you know it!"

Djakrawat shot back, "You wild animal! You are skillful with your mouth and you use strong words. Tell your lord that tomorrow I will appear in the battle and will personally behead him. Meanwhile, you had better practice dying, coward!"

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Nila Non replied, "Tomorrow the King's brother will be victorious. I myself, however, will conquer you!"

The monkey rose in the air and caused a magical darkness to fall. He flashed his sword so hard that its magic caused fire to break out in the city. No one could put it out, and so the city was destroyed in flames. Nila Non himself, however, broke the four-faced stone statue of Pra Prohm off of the roof of the palace. He left the smoking ruins and flew happily away to the camp on Mount Mayura.

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Suriyapop is Defeated

Djakrawat ordered his son Suriyapop to lead the army in the impending battle. He himself would go out and support him.

The next morning Suriyapop went out at the head of his army carrying his mighty Cloud Spear Mekapat. Nilapat, leading the forward elements of the monkey army, battled with Treekan, the general who led the demon vanguard. In virtually the first instant of battle the monkey seized his adversary by the foot and threw him to the ground and killed him. Pra Satrud's arrows riddled the war chariot of Suriyapop. The demon tumbled out, and ruefully reflected that the enemy was brave and would not be easily defeated. He decided that nothing but his Mekapat spear would conquer the men. He ordered Mekasoon, the cloud-demon, to change himself into a mountain which would surround him seven times. He would have a ceremony to cast a magic spell that would put the power in his spear necessary to kill the kings.

Pra Satrud looked across the battlefield, and could see nothing but a high mountain. The enemy had disappeared! He asked Pipek what had happened.

"Suriyapop is playing a trick on you. You had better fire your magic arrow to destroy this mountain."

The prince fired his arrow, and the giant and his soldiers toppled over dead. The mountains disappeared. Plaiwat continued on and struck Suriyapop. The demon hurled his Mekapat spear at Pra Satrud and it struck home. The monkeys saw their leader fall and despaired. Nilapat attacked Suriyapop and tried to kill him, but could not. They fought until sundown. Suriyapop was tired and thought

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he might be beaten, so he ordered his troops back to the city.

Pra Prot did not know what to do when he was told by Nilarat that Pra Satrud lay wounded in an exposed position before the city.

Totsa Kiree Wong advised him to send Nila Non to Ayutaya to obtain sandalwood which, when mixed with the dung of the bull-King Usuparat in the mortar of Pra Prohm before dawn, would cure Pra Satrud.

Pra Ram learned what had happened from Nila Non, and grieved for his brother's injuries. Then he admonished the monkey to hurry. Nila Non obtained the dung from the celestial stables on Mount Intakan. Next he journeyed to Pra Prohm and begged for his mortar, and obtained the pestle from the serpent king Kala Nak in the Underworld. Coming again to the world of men, he handed everything over to Pra Prot. Totsa Kiree Wong prepared the medicine, and Pra Satrud rose up as life was instilled into him.

A demon spy brought Djakrawat the news of Pra Satrud's recovery. The King decided that Totsa Kiree Wong would have to be killed because he provided the men with all their cunning.

"Pfui, Pipek!" he shouted, "I will cut your head off! Together with Suriyapop I will destroy you all. I have special weapons that make it easy to defeat the men and monkeys."

The next day Suriyapop ordered his army forth. Kalawat and Kaladjak, the leaders, were slain by Nilapat and Nila Non. Suriyapop fired an arrow, but Pra Prot destroyed it with the Plaiwat, and the demon prince was injured. The diamond discus of the enemy chief circled round Pra Prot's

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chariot, but it was blasted to bits by Djantawatit. The enemy's war chariot was shattered and Suriyapop fell, only to jump up and strike wildly with his club. At last the Prohmat caught him, threw him in the air dead, and hurled him off Mount Djakrawan.

The King's eight eyes wept as he sang the song of mourning for his son: "Oh, Suriyapop, you were as mighty as the fires of hell. Your power reached from Heaven to Badan. You would have reigned here as King after me. Who is there as brave as you to help me now?"

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Banlaiyadjak Is Killed

Djakrawat summoned Banlaiyadjak, his second son. The son hurried out in front of the city and fought until dusk. His generals, Nontasoon and Nontakan, were killed by Asuraphad and Nilapat. Pra Prot destroyed Banlaiyadjak's chariot, and wounded him in the chest. The demon fled, arriving home alone and grieving. His troops had deserted him, and he had barely escaped with his life.

"I wanted to fight the brothers with the mighty arrows," he said, "but all my soldiers were killed and the monkeys were revived. I will have to consecrate Herapot, my terrible crocodile arrow, for three days; then I will be able to defeat the men and monkeys."

Totsa Kiree Wong told Pra Prot what Banlaiyadjak planned to do. Nilapat would have to attack the demon army without delay, for if all the soldiers were killed, Banlaiyadjak would be upset and his magic would be made devoid of all power. Ongkot and Asuraphad would be sent to the shrine to disturb the demon. The monkey attack brought results. Nilapat killed the fiendish general Marakabin, who was a great warrior. Ongkot and Asuraphad chased Banlaiyadjak back to his father. Djakrawat was stunned by the bad news, but Banlaiyadjak told him not to worry. Even without the magic, he would be able to fight with the men and monkeys.

The battle began. Asuraphad destroyed Banlaiyadjak's chariot. The demon furiously shot a fire arrow, which burned up hordes of monkeys and caused the rest to flee. Pra Satrud rendered the arrow harmless with his rain-arrow.

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Now the demon fired his hundred-thousand-fold arrow, but Pra Prot also destroyed it. Now all Banlaiyadjak's weapons were expended, and he had only the discus to defend himself. He therefore hurled it into the air and darkened the sun, and in the darkness he fired the Herapot, which changed into a thousand crocodiles. One siezed Pra Satrud in his mouth and ran away high into the clouds. The crocodile could not kill him, because he still carried the Prohmat and its magic protected him. Banlaiyadjak was exultant. He took off his turban and by magic changed it into a counterfeit of himself carrying a spear, which continued the fight in his place. He then followed the crocodile into the sky, where he met Rahoo Yak, the green demon, making his rounds with his one billion troops. Since Banlaiyadjak was more powerful than Rahoo, he ordered him to take care of his prisoner.

"Take good care of my prisoner! If you let him escape, I will kill you all!"

Rahoo Yak meekly accepted this order as Banlaiyadjak flew back to Maliwan to boast his victory.

Pra Prot wondered why it was dark and how the battle was going, so he asked Totsa Kiree Wong. The seer told him that his brother had been captured, and that the figure of Banlaiyadjak which still fought was really a counterfeit.

"Fire your arrow; this will destroy the discus which darkens the sun, and will destroy the counterfeit. Then send Paya Waiyawongsa to kill Rahoo Yak and rescue Pra Satrud."

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Pra Prot fired the Prohmat, which shattered the discus revolving in front of the sun. It then turned to fire and burned up the turban. Now the monkeys could see again, and the dead monkeys were restored. Pra Prot still could not find his brother, so he ordered his four most trusted soldiers, Waiyawongsa, Anuchit, Ongkot, and Nilapat to look for Pra Satrud. Anuchit changed himself into the eagle Insee and destroyed the Herapot-crocodile by tearing it in two with his beak. Pra Satrud fell out of the crocodiles mouth and into Waiyawongsa's arms. His helpers routed Rahoo's army of ten million. Rahoo himself was wounded in the fight, but was able to escape to Maliwan. Waiyawongsa returned with Pra Satrud.

The four-faced Djarawat stormed up to Rahoo and shouted angrily, "Rahoo, you coward, have you really run away from three forest apes? Don't you value your life? Your cowardice must be punished; you shall be beheaded and your head will be stuck on a pike in front of the city as a warning to other cowards!"

Thus, Rahoo had to die because of the evil of the King and his son. This was also Banlaiyadjak's last day on earth, although he did not know it. He stood for a few moments breathing the clear air of morning, then led his army out against the enemy. All of his wonder weapons were powerless. His discus and fire arrows were destroyed by Akaniwat and Plaiwat. At the same time the King's brothers fired their arrows at him, and all struck home. He was able to extract them by magic, however, and flee into the clouds. Totsa Kiree

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Wong told Pra Prot to fire the Prohmat-arrow. Pra Narai's arrow flew into heaven with a clap of thunder, and the demon fell out of the clouds with his head split open.

Djakrawat watched as his second son and his entire army were destroyed by the men's arrow. He wailed.

His first mouth said, "Oh, my son, I shall never see you alive again !"

His second mouth sobbed, "I have lost the star of my eye because of Rahoo's cowardice !"

The third mouth sighed, "Those criminals out there have become very brave."

And the fourth mouth said angrily, "The father swears revenge on those men !"

He then went out, picked up his son's corpse from the battlefield, and carried it into the city.

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Nonyupak Wishes to Fight

Djakrawat himself wished to fight. The master of his weapons, Supinsan, was told to arm the regiments. Djakrawat went to the armory the next morning, and hitched two thousand lions to his chariot. Thus would the demons conquer!

Meanwhile Waiyawongsa had gotten the monkey army into ranks for the battle. The demons fell dead before the royal chariot of Pra Prot. Djakrawat gnashed his teeth and whirled his weapons in the air and confronted the King. He hurled insults and accusations at them.

"Hey, you little men with the bodies of boys! This is your last hour on earth!"

He fired an arrow, and a deadly rainstorm blotted out the sun. Monkeys lay as though they had been blasted, strewn over the battlefield, in the throes of death. Just then Pra Prot fired the Plaiwat, which killed all the demons in a shower of arrows and miraculously brought the monkeys back to life. Djakrawat encircled the royal chariot in a cloud of fire from his discus, but the fire was doused by the rain-arrow Plaiwat. The demon stormed his chariot, and attacked it from beneath. The brothers jumped out and stabbed the demon. Pra Prot seized him by the right knee, Pra Satrud by his left, and then Pra Prot fired Pra Narai's arrow Akaniwat. But Djakrawat was able to escape by magic. The sun sank, and both armies went back to camp. Djakrawat summoned Nonyupak, his third son, who had led a retiring life ever since he was ten years old. He wanted

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to attain the special graces of the gods through meditation, and so he chanted magical incantations until he was a hundred years old. He stopped the meditation because he had a premonition that his family was in trouble, and had come to Maliwan to find out what was wrong.

Watchaneesoon, his mother now cried for him, "I know that the men will win. Your two brothers are dead, and soon you will be dead, too! Stay here with me, and comfort me in my old age!"

Nonyupak replied, "You must not grieve; I will triumph over the men and return victorious."

He bade his father goodbye, then went forth to strive for the honor of his family. He was as brave and skillful with weapons as his brothers.

"Go, star of your father's eye," Djakrawat said, "You brave one, destroy the enemy! Worakraisoon will escort you to the troops."

Totsa Kiree Wong had predicted that Nonyupak would die that day. Pra Prot was gay; his brother would kill the demon before the sun and moon had completed their circuit. Nilapat led the forward element, five regiments, followed by the royal army and rear guard. When the two armies faced each other, Nonyupak was stunned by the beauty of the men. Recovering, he angrily cursed them.

"Hey, Nonyupak," shouted Pra Satrud. "You are very brave to come to fight. Two of your brothers have already been killed and yet you want your body to feed the vultures!"

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"Little man," Nonyupak shouted back, "I'm going to kill you! I will destroy your power!"

The monkey forward elements had already closed with the enemy and were heavily engaged in hand-to-hand combat. The brave monkeys broke the demons' heads right off of their shoulders. The Yak arrows could only disable the monkeys to the same extent as before; the Plaiwat of Pra Satrud would immediately restore any fallen ones. Nonyupak was knocked from his chariot. Gaining his feet, he literally hacked a path through the tumult to Pra Satrud. The prince stepped from his chariot and fought the demon barehanded. Then he fired the Prohmat arrow, which echoed through the Three Worlds. Nonyupak was dead. The gods and angels came joyfully from all directions to bless the victors.

Djakrawat moaned with grief when he heard of his son's death, "Oh, Nonyupak, you hoped to overthrow the Three Worlds, and went out bravely to defend Maliwan, your native city. Now your father must go on fighting the pack of monkeys alone!"

He came out and fired an arrow. Pra Prot answered with the Akaniwat. Djakrawat hurled his fiery diamond discus, but Pra Prot put out the fire with Plaiwat, the rain-arrow. Djakrawat quickly took his army back into the city.

He spent that night worrying so much about the war that his wives could not distract him once. One thing was

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clear. He would have to fight a second time, and the prospects for victory were dim. Uneasily he got up from his couch, paced the chamber, sitting first here then there. Thus passed an anxious night. Toward morning he hit upon a plan which might save the city. He would ask his friend Waitan, who lived in the vulture-city of Kururat in the Underworld, to help. The demon possessed a mighty palmclub which could kill anything alive in an instant.

Supinsan carried the message to Kururat.

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Waitan of The Palm Club

Waitan, Lord of the Palm Club, leaped to his feet when he received the message and called his troops together.

"I will help my friend and kill all the men!" he roared, and commanded his army to march to Djakrawan.

Djakrawat led him to a mighty drinking bout. The night passed in carouse, and soon the morning brought a new day for fighting.

Nilapat and Asuraphad opposed Ronapop and Ronapan, Waitan's two generals, on the battlefield, and soon had them stretched out dead. Nilapat overturned the demon's chariot, while Pra Prot struck him with the Prohmat. He was able to rescue himself with magic, however. His discus was shattered by Pra Prot's Djantratit, and the arrow hummed on to strike the demon down. As he fell, he knocked down droves of monkeys with his club. Nilapat struck with his trident, and the demon struck back. The monkey picked up his enemy by the feet, whirled him around, and dashed him to the ground. Waitan realized that the monkey was stronger and more battle-wise than he had expected. He concluded that he could not win, and would have to first harden his club by magic.

"In three days I will be stronger than you!" he said as he retreated from Nilapat.

Djakrawat was amazed to see his mighty friend beaten, and gladly granted him leave for three days. Meanwhile he would regroup the army. Waitan went back to his underworld kingdom. During the interval one of his generals, Petra, would stand off the enemy.

Totsa Kiree Wong, however, discovered the scheme. If Waitan were able to bewitch his club for three nights, Pra

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Isuan would have to bless him. The godly blessing would render Waitan as hard as stone and invulnerable to wounds. He would need only to point the club at someone to kill him! Ongkot was ordered to kill General Petra and all his soldiers. At the same time Nilapat was told to attack the demon in the Underworld to break up his magic ceremonies. Nilapat asked for Asuraphad to help him. The monkeys departed for Badan, and when they reached Kururat, they made themselves and their shadows invisible. The venerable gatemaster on watch did not notice that two monkeys had passed through. They entered the sacred building on the great square. Waitan sat on his club.

The monkeys shouted in unison, "Hey, Waitan, it's nice down here in Badan. Why did you ever want to fight with Pra Narai's brother? We are your God of Death, and have come to take your life!"

Asuraphad pushed the demon off the club and threw it away. Nilapat kicked the fallen demon and punched him with his fists. Every bone in his body ached when the monkeys had finished, and he was unable to walk. The monkeys had devised still another plan. They would ambush Waitan on the road back to the Overworld. Nilapat changed himself into a Yak and stood at the side of the road, while Asuraphad concealed himself nearby. When Waitan came along in his chariot, Nilapat stepped out onto the road.

Waitan shouted, "Hey, you Yak! What are you doing on the road to my country? Don't you know that it is forbidden to enter the Underworld? I'll have to cut off your head!"

Nilpat replied, "I am a citizen of Longka. I have run away from Pipek to tell you that Prot has placed a monkey, Nilapat, and a demon half-breed, Asuraphad, on your road. They have been ordered to interrupt your meditations."

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Waitan trusted him. What the Longka footsoldier had said was true.

"If you wish to help me," he said, "come with me. Go back to Pipek and stay inside the enemy lines as my spy. We will thus be able to kill the men. Now, get in my chariot and let's go!"

As Nilapat sat in the chariot, he spoke a magic formula. His body grew so large that it reached to Heaven, and had eight arms and four faces. One of his hands held a huge trident.

"Look, Waitan, you blockhead!" he shouted, "I am Nilapat, the most famous soldier of Pra Narai. Pra Prot sent me to cut off your head if I got the chance!"

Nilapat reached down, picked up Waitan, and jumped out of the chariot. But the monkey was surrounded by the entire demon army, and needed Asuraphad to stand with him and fight. He forced a breach in the ring of demon causing those who did not fall to flee. Now there was a clear space around the three enemies. Waitan tried to crush them with his club. Nilapat threw him down, and Asuraphad sat on his chest. Nilapat struck him with his own club, beating him to death. Waitan's head broke off, and blood spurted out of his body until the God of Death took him away.

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Djakrawat Plunges Into A Fight To The Death

Djakrawat learned the bad news of Waitan's death from fleeing demon soldiers. He buried his faces in his hands, and tears trickled down between his forty fingers.

"Oh, you mighty conqueror of the World!" he reproached himself, "Now not only your three sons dead, but your best friend as well. Those forest apes have cut them all down! Tomorrow will be the day of revenge."

In the meantime Ongkot brought the head of General Petra to Pra Prot, and Nilapat and Asuraphad arrived with Waitan's head. Pra Prot praised the might and resourcefulness of the three monkeys.

The next morning Totsa Kiree Wong advised Pra Prot that he himself should fight Djakrawat. The two armies were soon locked in hand-to-hand combat. Nilapat knocked the royal chariot to pieces, and Djakrawat fell to the ground. As he tried to fire his arrow at Pra Prot, the prince came at him with the Plaiwat. The demon thereupon made it dark as night with his Molee-discus. The arrow Djantratit brought back the light, then it dissolved itself in a rain of arrows on the demon army. Djakrawat had to resort to the strongest of magic to remove an arrow which had passed right through his chest and stuck out the opposite side.

"I am as mighty as Heaven," he said, "but I cannot beat this brood of men down. I will try for the last time tomorrow, for I cannot continue the fight today."

His mind was tortured all that night because he could not conquer the enemy, even though they were much smaller than he-men and monkeys!

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He bewailed his misfortune to Watchaneesoon, his queen; "In the morning I must go back on to the battlefield, but I will never come back to make you, our daughter, or the other women happy."

The march began. The King's wives accompanied him as far as the gates for the last time. Once outside the walls, he turned and looked back. Seeing the three-spired palace he recalled the pleasures and joys he had therein. He recalled the nights of revelry and the happiness the maidens of the palace had brought him. Now he would see these lovely little maidens no more, nor would he ever see his little daughter again. His child would never see her father's face again, for soon his eyes would be shut. Clouds of crows flew over his chariot and pecked at his banner. His royal umbrella burst into flame, and his battle flags hung limply in a quiet, windless sky. He was desperately afraid, but his pride forced him on.

"Oh, Maliwan," he thought, "from this day forth your citizens will be fed only blood and tears. Today will be followed only by night!"

Totsa Kiree Wong had already told Pra Prot that the demon was coming out, and the prince was moving forward to meet him. Today the war would be ended. Both sides immediately threw all their might into the battle. The four Yak generals went down as the two armies clashed. Taow Djakrawat fired the first arrow, and Pra Prot answered with the Akaniwat. The demon hurled his trident, but Pra Prot made it harmless with the Plaiwat. Pra Prot fired his Krut-arrow against Djakrawat's serpent–arrow. Now Djakrawat hurled Surakan, his diamond-discus. Pra Satrud struck it down, and Pra Prot hit the King with the Prohmat. The Yak's eight arms could not pull the arrow out of his chest.

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Now Pra Narai appeared before the darkening vision of the demon in place of the two brothers. Instantly he recognized the form of his enemy, holding Pra Narai's weapons, the club, discus and conch. Now he knew that death was at hand, and he regretted his crimes. The royal brothers took pity on him, and told him that after death he would ascend to Paradise.

His first mouth begged the victor to spare the city and be its protector. The second mouth gave him the location of the treasures of the kingdom. The third begged the victors not to leave the royal corpse on the battlefield at the mercy of the beasts of the forest and the crows of the air. The fourth mouth begged once more that after death he would be allowed to go to the Fourth Heaven. The demon's heart stopped. Djakrawat was dead.

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The Victors Return Home

Watchaneesoon the demoness learned from Supinsan that Taow Djakrawat was dead. She went to the battlefield with Ratanamalee, the flower-bedecked jewel, her daughter. Supinsan told her that the dead King had repented his sins and had placed she herself, her daughter, and the entire city under Pra Prot's protection. The procession of the weeping women halted at the tent of the victors. Ratanamalee was presented to Pra Prot. The corpse of the dead King would be carried into the city for cremation. Pra Prot and Pra Satrud entered the city in triumph, and talked to the ministers: The brothers said that there would be no king, but that the ministers should rule the city together in peace and happiness. The monkeys were sent home and Nilapat was sent on ahead to Ayutaya to announce the victory. He reported on Pra Satrud's narrow escape and the final victory of the King's brothers.

The rainy season began while Pra Prot and Pra Satrud were still on the homeward march. The Lord of the Clouds showed his might, and floods of rain pelted the earth while Manee Mekhala danced through the clouds with her diamond ball. The demon Parot watched her from the window of his cloud palace, and followed the flashing light with his club in his hand, for he wanted to steal the diamond. Ramasoon also wandered through the clouds. He saw Parot following the sparkling goddess, and was taken with hunting fever. Together the two demons hunted the beautiful maiden. She danced

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and threw the ball still higher, for she did not fear the thundering blows of the demons, who lashed the clouds in the frenzy of the chase. Ramasoon was the most vexed, and hurled his axe after her. It arched through the heavens with a terrible crash, but Manee Mekhala only laughed. She danced on, juggling her diamond, until the rain disappeared in the distance.

Meanwhile, the brother's army had arrived in Longka. Treechada, Monto, and Benjakai came out to greet them. Then the army crossed the straits on Anuchit's back, and were soon in Ayutaya, where they knelt in homage before Pra Narai.

The King praised them.

"Your expedition has triumphed because of your power, your weapons, and the strength of your magic. Without these you could not have conquered Maliwan and returned home as victors."

Then the God turned to Totsa Kiree Wong.

"Why have you nurtured a serpent, the son of the dead criminal, at your breast? Aren't you a seer—why didn't you foresee this misfortune?"

Totsa Kiree Wong confessed, "My love for the boy made me blind. I was unprepared because I did not know that Nang Monto was already pregnant before Totsakan's death!"

Pra Narai forgave him, and he returned home to Longka. Pra Lak, Pra Prot and Pra Satrud divided the duties of Ayutaya and Kaiyaket among themselves, as they had before. Anuchit would rule Maliwan. Nilapat was given the title

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of Apai Patawong, and Asuraphad became vice-king of Longka under the name of Maranurat. Yamaliwan would rule in Kururat, the Vulture-city of the Underworld, under the name of Wanyupak. Kanyuwek became Kanuchit of Djakrawan. Paowanasoon, the renowned demon messenger, became a general in the army of Totsa Kiree Wong. The monkeys wore diamond head-dresses as rewards for their service.

Waiyawik, the son of Pirakuan and Maiyarap, ruled in Badan. He wished to come up to the Overworld and ask a favor of Pra Narai to give him Anuchit, his rescuer, whom he loved like a father. He took the fish-monkey Matchanu with him and came to Ayutaya at the same time as Maha Chompoo was on the road. When Maha Chompoo saw the demon armies of the Underworld marching toward Ayutaya, he thought that Badan was going to capture the city. He interposed his own troops. Waiyawik thought that these troops were an army of rebellious monkeys trying to storm Ayutaya, and he gave the order to attack and destroy them.

The roar of the battle rang in the palace in Ayutaya. Pra Ram sent the ladies of the court away. Anuchit, who was staying at court, was sent out to see who was making such a disturbance before the city. When they saw Anuchit, Waiyawik and Matchanu fell down. Chompoo also came to greet his monkey friend. Soon Anuchit cleared up the misunderstanding. The armies were reconciled, and under his leadership entered the city and knelt in homage to Pra Narai. Chompoo, Waiyawik and Matchanu were fast friends.

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Anuchit presented Matchanu to the King, saying, "Here is my son, the great fighter with the little body."

Pra Ram looked at the ludicrous fish tail which Matchanu sported. He took his sword and in a flash cut off the hateful, disgraceful member. Matchanu yowled, but soon forgot the pain and knelt gratefully to thank the King. Matchanu was given the name of Hanurat and married Ratanamalee, Djakrawat's daughter. Waiyawik returned to Badan, and Anuchit left to rule over the demons in Maliwan.

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Nang Sida Draws A Picture Of Totsakan

Much time passed. The man and monkey cities of the world enjoyed the freedom which the righteous rule of Pra Narai had brought. The King lived in happiness with his Queen Pra Laksamee-Sida, who was already three months with child. One day Pra Ram went joyfully off to the hunt with Pra Lak, while Nang Sida and her friends sat in the garden and played.

In the Underworld lived the ghost-woman Adoon, a demon maiden of Totsakan's family.

"Sida is the cause of the war in which all my ancestors died," she said, "and therefore, I hate her to the death!"

Adoon knew that Sida was the treasure of Pra Ram's heart. If she could kill the love of the royal pair, she would have revenge. Changed into a beautiful young girl, Adoon came out of the Underworld. She strolled in the royal garden to ask Sida if she might serve her. After hesitating a while near the Queen, she rushed forward and threw herself to the ground. She begged to be forgiven for rushing up, but all her life she had hoped to be able to serve the most beautiful woman of the world. The Queen pardoned the beautiful girl and granted her request. Adoon was established in the palace with Sida. Through the power of magic the ghost-woman was able to keep all the other servants away.

She sat chattering with the Queen one day and asked, "What did Totsakan look like exactly? How was he built? What did his face and his eyes look like! I was so young that I know only what I have been told."

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Nang Sida Draws a Picture of Totsakan

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Nang Sida described his features, but Adoon urged her on, saying she wanted to see a picture of the demon to better understand. Nang Sida drew the demon's picture on a slate, and the picture was as true and like as possible. The picture showed ten heads and twenty arms, a mighty body, terrifying faces and burning eyes. Adoon looked at the slate with feigned horror and frightened the other curious servant girls with it as well.

At that moment Pra Ram and Pra Lak returned from the hunt. Adoon was wild with vengeful joy. Quickly she dissolved into the air and entered the picture. Nang Sida and the other servants realized that Nang Adoon was a ghost which had come to cause trouble. She noticed then, that the ghost-woman grinned at her from the picture. Tortured by fear she tried desperately to erase the likeness as Pra Ram entered the room. She shoved the slate quickly under her husband's couch and crept out. As he lay down, Pra Ram felt something hot underneath him and his skin felt ants crawling over him. The heat was soon unbearable. A wind came up, and soon flames shot high. The King was in a towering rage. He called the chambermaids and told them that he would immediately punish whoever was responsible. The news of the accident reached Nang Sida, and she summoned Pra Lak. He came, full of love for his sister-in-law. Sida told him that Pra Ram had roared that he would hit her ladies in waiting. Could he go and pacify the King? Pra Ram told his brother what had happened. Pra Lak helped to look for the source of the fire, and found the slate with Totsakan's picture on it, undamaged by the fire.

"Who drew that?" Pra Ram shouted. "Who put that picture under my couch to mock me?" Blind with rage he

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turned on the servant maidens, "Which one of you did this ?"

Stricken dumb with fear, none dared tell the truth. Nang Sida came into the room. She was afraid that Pra Ram would kill everyone, and so she stepped forward. She knelt before him and told him that one of her maids had asked her to draw it, that the maid had then disappeared, and then no one could erase it.

Pra Ram foamed with rage, "You are a woman of many husbands. Now I find that he is your lover. That's why you drew his picture. I cannot keep a woman with many hearts; you will have to die. I took you back, you slut ! How could I love someone who used the picture of the bull she sported with to burn up my bed ?"

Nang Sida remained silent.

When the King regained his breath, he gave orders: "Pra Lak, you will take Nang Sida into the forest today. Tonight you will kill her with your sword, and bring back her evil heart. She may not say goodbye of the royal mothers. Go immediately with the shameful woman !"

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Pra Lak Tries to Kill Nang Sida

Pra Lak asked Sida to forgive him for having to take her into the forest. The King was obviously very angry with her-but why?

Nang Sida explained, "The King was wrong in his accusations. I did not draw Totsakan's picture because I loved the demon. The elder brother has no cause for his anger with me. He did not ask one single word about the truth. Instead of asking, he only drew the conclusion that you should kill me. Very well, I shall die. Take me where you wish!"

Pra Lak led her away from the city, away from sight of the curious, and the gossip of the malicious, away from the city which did not know the truth, away into the forest.

Pra Lak stopped in the forest of Kalawat. Here he would kill Nang Sida. She began to cry.

Sida said, "I am not an evil woman. Please, have pity on me and kill me quickly!"

Pra Lak wanted to let her go, because he could not bring himself to use his sword on her.

Sida asked him, "Don't you know that you must bring my heart to Pra Ram? So kill me, please, and do it quickly!"

But Pra Lak refused to carry out the order.

Sida continued, "If you don't bring back my heart, Pra Ram will say that I have seduced you, just as I led the demon into adultery He will curse me and punish you for having let me go. Please kill me and save your name!"

Pra Lak thought to himself–"Yes, everyone will think that a man and a woman alone in the forest together will surely make love. Forgive me, but I must kill you."

As he drew his sword, he remembered that Sida carried a child beneath her heart, and the sword fell from his hand.

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Sida knelt with her hands clasped together, waiting for death. Then he picked up the sword again and struck at her neck, but the sword again flew out of his hand and landed in a thicket. Once again he picked up the weapon, looked at his victim, and swung the sword with closed eyes. He then collapsed unconscious.

The sword, however, fell as a wreath of flowers around Nang Sida's neck. She saw Pra Lak fall and thought that he must be dead, and fainted herself.

After a long time Pra Lak regained his senses. He saw Sida's pale body lying beside him.

"All this misfortune has come because of me," he moaned. "If I had not left Sida that time on the Kotawaree River, I would not be her murderer today!"

He sank back on the grass, overcome with grief and sorrow, near his dead sister, and wished he were dead. After a while he fell asleep. Soon, however, Sida was awakened by the coolness and dampness of the dew. She felt her brother and found that he was still warm, and she prayed for him to recover. Soon Pra Lak stirred, and he saw his sister alive and beautiful beside him. He saw the wreath she was wearing, and he asked where it came from. Nang Sida explained and took off the wreath to give it to him. No sooner did he touch it than it turned back into his sword, proving his sister's innocence. He knelt to the ground and clasped his hands in the wai of respect.

"It is best for us to part," he said. "I must go back to Ayutaya." He bade her farewell, and slowly and sorrowfully disappeared into the darkness. He recalled bitterly how happy the three had been sharing the hardships of their previous exile. Now Nang Sida would have to face exile alone. She

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would have to find her own food, she would be menaced by the beasts of the jungle, and her ordeal would be heightened by the child she carried. He sat beside the path and burst into heartbroken sobs.

This did not escape the notice of Pra Indra. He wanted to help both Nang Sida and Pra Lak. Pra Indra left his Wechayan-Palace to lay a dead doe at Pra Lak's feet. Pra Lak removed her heart to give to Pra Ram when he reached Ayutaya.

When Pra Lak handed the heart to the King, Pra Ram said, "This heart is not that of a human. I have lost my manly honor to an animal who did not love me!"

Pra Lak lowered his head and returned to his chamber, for he was overcome by tears.

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Nang Sida's Son Is Born In the Forest

Nang Sida found herself alone in the forest, and she was frightened by the calls of the wild animals. But she followed a path laid down for her by Destiny. All night long she walked, but she was followed every step of the way by Pra Ram's voice.

"I am a poor wretch who must wander through the forest all alone!" she cried. "My younger brother has gone home after sparing my miserable life. Oh, if only I could die and be reborn in a new form in Heaven!"

Pra Indra, who is also called Taow Sahatsanai, the Thousand-Eyed Guardian, wandered through the forest in the form of a buffalo. He saw Nang Sida, and approached her to ask what misfortune had left her in the forest. When Sida saw the powerful animal, she was very afraid, but the friendly words of the Buffalo King soon reassured her. She sobbed out her story of how Pra Ram had lost his trust in her and had wished to have her killed. Now she was alone in the forest, wandering she knew not where.

The buffalo declared that he was ready to show her the way to the most revered hermit in the entire forest. Sida followed behind the bull, who happily led the way. At the first light of dawn they reached the hut of the seer Watchamaruk, who had the face of a deer. Sida knelt before him and begged for asylum for herself and her unborn child.

When he learned who she was, the hermit welcomed her.

"Pra Ram punished you in his ignorance, and had no reason for this. When you walked on the fire you proved

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your innocence. Why should he now be suspicious of you? Be that as it may, you are welcome here. I shall take good care of you!"

By magical incantations he made a hut for Sida. She lived there and served him as she would her own father.

The time went by until one day when Sida took to her bed with the pangs of labor. The hermit brought holy water with which to relieve the sorrow of childbirth. Pra Indra sent his four Queens as midwives; and the goddesses delivered Sida of a royal son. Then they returned happily to their palace in the clouds. The young boy was so strong that already he resembled Pra Ram. Sida fondled and caressed her precious little son and lovingly held him close.

One day Nang Sida went to the hermit and asked him to watch her son while she went to the pond to bathe. Watchamaruk agreed, and off Sida went. When she came to the water, she saw a pack of monkeys swinging through the treetops. The young monkeys held fast to their mothers' backs or bellies.

Nang Sida felt her heart grow heavy at the sight, and called to the monkeys, "Listen to me, you monkey mothers! Why do you let your children hang on to you so? How easily they could lose their holds and fall to their deaths!"

One of the monkey mothers answered, "It's better to take your baby along than to leave him far away where you can't see what's happening. How foolish you are! You left your baby with the hermit and didn't give another thought to how often the old man's eyes are closed in meditation. Wild animals could come along, steal and eat your baby, and he wouldn't even notice!"

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Sida listened in horror. She was worse than any animal mother! She hurried back to the hermit and found him in his cell, lost in meditation. She snatched up her child thankfully and hugged him, then went back to the pond.

Watchamaruk had meditated for a long time. In his dreams he thought of the child. Quickly he awoke to look after his charge, but could not find him anywhere. He took up his staff and stumbled off into the forest. He made a complete circle, but could not find a trace of the child. A tiger must have stolen the little baby!

He realized that Nang Sida would soon return, and he could not bear to think of the sight of the mother's grief. Before she got back, he would have to make another child by magic, just like the lost son. He drew a picture of the child on a magical slate and kindled a sacred fire.

Meanwhile Sida had finished her bath, and returned to the Seer's hut with her child. She stepped out of a bamboo thicket just as the hermit was beginning to read the ancient chants. He looked up and saw her approaching with the baby in her arms.

The holy one asked, "The child that you gave me to watch! When did you take him, Sida? Why didn't you tell me? You let me search and search, and now I have started a great fire in which I was going to try to make a child to replace the lost one!"

He picked up the tablet to erase the picture, but Sida stopped him quickly.

"No, No! Continue, Father! How nice it would be if my son could have a playmate!"

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Watchamaruk then continued with his incantations. He laid the picture in the middle of the fire, and through the power of the spell smoke boiled up in which a form began to take shape. A human stepped out, and the flames died. Sida looked thoughtfully at the child that Watchamaruk had made for her.

The old man spoke, "This child is the younger brother of your son. Treat him as though he were born of your body!"

Sida took the child from the arms of her friend, cuddled and kissed him. She saw how handsome he was, and how like his brother in appearance. Now the hermit gave the two brothers their names. The eldest son should be called Pra Mongkut and the second Pra Lop. He gave them his heavenly blessing: They would become famous throughout the Three Worlds for their strength and might.

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Nang Sida's Sons Shatter A Rang-Tree

Ten years went by, and the sons had grown to be brave youths. Their beauty dazzled their mother and their foster-father. Sida found herself looking fondly at her boys a thousand times each day. The hermit taught them the heavenly truths, the magical powers, and the ancient magic. They learned all these arts and when they had become the masters of this knowledge, Watchamaruk took bamboo and made the boys bows and arrows. Then he taught them the magic words that should be uttered with every shot. The boys could play with the weapons now, and soon they would be skilled in the handling and use of the bow. They learned quickly, and in a short time were able to shoot a flower off of its stem. The two boys clapped their hands for joy when the seer conferred heavenly power on their bows in a solemn ceremony.

Now the boys took leave of their mother and the hermit, for they wished to go into the forest in search of adventure. The unhappy mother gave them a great deal of advice on how to protect themselves from harm. Then the boys went off, each with a bow in his hand, testing his strength again and again. The roar of their arrows echoed through the Three Worlds. Soon they came to a mighty, ancient Rang-tree which stretched up to Heaven. Pra Mongkut wanted to shatter it with his arrow. The arrow flew from the bow, and literally broke the tree in two. The strength of the weapon was so great that all the branches were broken off

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with a noise like a thunderclap. All of the angles, gods, men, and even the Krut heard the echoing crash, and were frightened. The angels and goddesses left their homes and flew higher in Heaven. Fledgling Krut were knocked out of their nests in the cloud-trees. The men fled out of their cities in a fear of death, and the animals of the forest bellowed in fear. The Three Worlds trembled and were afraid.

Pra Mongkut and Pra Lop, however, went happily home to their hut.

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Pra Ram had all the magicians, soothsayers, seers, and astrologers called to explain the tremendous thunderclap, but they all said, "We find no explanation in the ancient books for the thunder and earthquake which has thrown the Universe into terror. It is apparently a miracle. It could be a mighty enemy, which must be destroyed before he overruns Ayutaya."

The King and his advisors agreed that Anuchit should be sent out with an army to destroy this enemy, which was in rebellion against the royal might. Both of the brothers from Kaiyaket were ordered to go along and take part in the fight against the mighty opponent. They were told to follow in the direction from which the thunderclap came and destroy anyone who resisted.

The brothers had knocked down the Rang tree, which was a hundred thousand spans thick. The next day they asked their mother if they could go for another trip into the forest, and promised they would be back by evening. Nang Sida was sad. Ever since she saw the boys playing with their bows, she was beset with terrible fears.

"Out there in the World," she said, "there is a King with terrible might. He will come and catch you, then torture you!"

The hermit also asked them not to go off a great way to play.

But the children pleaded, "We are not afraid. Please let us go!"

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Again their mother gave them the best of advice: "If danger appears, hurry back here to the hut!"

The boys promised, then took leave of her and the grizzled hermit. They followed a wonderously colored bird until suddenly they saw an unusual horse before them, one like they had never seen before. It had a black face, a white body and sparkling red hooves. Its saddle and bridle were of gold.

The boys watched the animal grazing and thought, "It is very beautiful. It must have come from the distant city, for it has a golden bridle."

They caught the steed and then saw that a diamond box hung around its neck. Pra Mongkut opened it and inside found a golden tablet on which was inscribed, "The great King who rides the Krut and who wears the crown of the Three Worlds, he who lives in the milk ocean of Kasian Samoot and in Ayutaya, the Godly Discus, Pra Ram, commands: 'Whoever catches and rides the horse Upakan will be considered an enemy, a traitor, and a rebel. He risks his life.'"

Mongkut knew that this horse was the one that had been described.

His brother conferred with him, "Riding Upakan will be punished by death. If we ride the horse, however, his owner will come along and be amazed at our ability. Whoever owns this horse must be a mighty lord. We must see him!"

Mongkut got on, took the reins, and swung his bow in the air. Anuchit had followed the horse, and saw one of

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the boys riding, the other following along behind. The monkey realized that these boys must be the sons of a King, for otherwise they could scarcely ride to their hearts' content on penalty of death. He crept up closer in keeping with his instructions, to catch the horse and rider. So that he could come closer without stirring up suspicion, he hopped up to the two children in the form of a forest monkey and gave them bananas. Mongkut was displeased by the intrusion of this animal and wanted to drive him away with his bow. When he struck the monkey, Anuchit resumed his usual form.

"Did you see that, Lop? See how the monkey has changed himself!" cried Mongkut. "He probably thought he could catch us and hand us over to his lord. Well he's wrong! Let's kill him!"

But Lop did not agree: "It will be enough if we send him back to his lord tied up!"

Monkut leaped from his horse, and the two disarmed the monkey and rendered him helpless. They tied his hands behind his back with vines. Anuchit was helpless and quite firmly tied up! In spite of all his magic he could not get loose.

He whined, "I have beaten both Intorachit and Totsakan, but here I am, tied up by two little boys!"

He stumbled off dejectedly, and was very ashamed when he approached the army and the King's brothers. Pra Prot was very angry, but he was unable to cut the cords even with his holy sword. Then he saw magical words which were written on Hanuman's forehead.

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"No one but his master may loosen these bonds."

"We are not really your master," the brothers told Anuchit, "and therefore we are not able to help you. Hurry back to the King!"

This shamed Anuchit even more, for if he flew the angels would mock him, and if he walked, men and the monkeys would laugh at him. He squatted down and moaned, but finally got up and went his way.

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Pra Mongkut Is Captured

Anuchit knelt at the feet of Pra Ram and told the Mighty One the story of his shame. Pra Ram untied the knot, and Anuchit's bonds fell away.

"Now go and fight with your entire army!" Pra Ram sternly commanded.

Anuchit flew away to Pra Prot and Pra Satrud, who were camped in the forest. The two boys watched the monkey now unfettered, return and saw him immediately lead the army out in his great war chariot.

Pra Prot rode up to them in his chariot and said, "Who are you who have ridden the forbidden horse and have tied up the monkey? Now we will catch you, evil children, and you will be killed by the Lord of the Earth!"

Pra Mongkut answered bravely, "We did not see the horse's master, and therefore we have only ridden a wild horse. The monkey tried to knock us off the horse with his club, and so we had to tie him up. We should have killed him!"

Pra Prot was now fuming, "You children are as tiny as flies. We will catch you and take you off to be executed!"

Mongkut said, "The God-King Pra Ram himself should have come, for we are not afraid of him and would like to see how mighty he is. As it is, neither you nor the other one there on the chariot nor anyone else can lay hold of us!"

By now Pra Prot was shouting: "You little brat! You aren't afraid of anything, eh? Very well, I'll kill you now with one of my arrows!"

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But his arrow missed. Now it was Mongkut's turn; his crashing arrow fell at the feet of the King's brothers. Pra Satrud fired an arrow which lay a diamond net over the boys, but Pra Mongkut hacked it to pieces with an arrow of his own. Next Pra Prot fired his serpent arrow, which changed itself into a hundred coiling serpents. The children shot their arrows into the sky, and down came the Krut to help them. Pra Prot and Pra Satrud were so angry that they leaped out of their chariots and attacked the boys on foot. The boys fought back bravely, and soon the whole army was in peril. The soldiers fled in droves through the forest. Pra Mongkut and Pra Lop chased Anuchit with their bows. Pra Prot fired again and hit Mongkut, but his arrow changed into a flower. Anuchit, now eight-armed, four-faced and as large as Mount Pra Sumen, snatched at the boys. He caught Pra Mongkut and quickly tied him up, but Pra Lop escaped.

Pra Ram contemplated the little boy who was led before him. His brothers related the details of the fight. The King decreed that Pra Mongkut would be executed in three days. He would be locked up under heavy guard until then. The little fellow cried in his prison and prayed that his mother and brother would be able to free him.

Pra Lop had seen that he was powerless to help his brother against the overwhelming odds he faced. Quickly he ran to his mother and the hermit and told them what had happened. Sida reproached herself for not having protected her son better. She fainted with grief, but the hermit revived her with holy water. She cried and pleaded for him to help Pra Mongkut.

"If he dies," she sobbed, "my life will be ended! Then I will go back to Paradise."

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Pra Lop tried to comfort her, "I will follow Pra Mongkut and set him free!"

But this only caused Nang Sida to cry more, for she feared that she would lose a second son. Lop comforted her.

Then Nang Sida took a ring off her finger and said, "This ring has special powers. It bursts fetters and opens prison gates. Try to smuggle it into your brother!"

Pra Lop prayed incessantly as he made his way to Ayutaya. As he ran through the forest thickets, he thought about his mother, who he had left behind and of Mongkut, who waited for him in Ayutaya. Lop followed the trail of the army up to the city. He was afraid that the citizens would catch him and throw him into chains, and so he stayed outside the gates. With raised hands he prayed to the gods, angels and the protective spirit of the city to keep him from being recognized and to help him quickly find his brother.

Pra Indra sent the goddess Rampa to Lop. She changed herself into a handsome young maiden of Ayutaya. She found Lop sitting under a large tree outside the city. When she asked, he told her everything that had happened to him and his brother.

"I am afraid that because I look so much like Mongkut, I will be caught before I reach the prison. That's why I am sitting here praying to the gods for help."

Rampa comforted him and said, "Come, let's take some water to your brother."

Lop filled the water jar in a nearby pond, then dropped the ring into the jar. On the bottom of the jar he wrote a short message. Then he returned to the tree where Rampa was waiting and gave her the vessel.

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With sweet words she dazzled the guards; "This little boy must have some water," she cooed, "please, watch-master, let me in!"

After only the slightest delay she was allowed to enter with the water jar. Mongkut thirstily emptied the pitcher, and in the bottom found the ring and the message. The goddess showed him the way out, then returned to Heaven.

Mongkut was thunderstruck!

"The beautiful lady who came to help me must be a goddess!" he thought.

Then he went unhindered through the open doors, out of the prison and thence out of the city, where he found Lop, waiting patiently for him. When he saw his brother, Lop hurried up and knelt with his forehead in the dust. They hurried home through the forest, for Pra Ram was already following them with his army. They had to get ready to fight without delay!

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Pra Ram Recognized His Sons

Pra Ram and his three brothers followed Pra Mongkut's trail, soon catching sight of him and his brother in the forest. As he ordered his soldiers to capture the children, Pra Ram thought that the task would be an easy one. To his exasperation, however, the boys fired their arrows so rapidly that his soldiers were driven back.

Pra Prot turned from watching the skirmish and said to Pra Ram, "These children are so pretty that they must have come from Heaven. They resemble each other to the hair. They must be princes from an unknown city. Their bows are so mighty that mine was unable to match them."

Pra Ram now fired an arrow which would turn into ropes which would bind the children securely. But the weapon turned into flowers which garlanded the boys. Mongkut easily cut through the bonds with his diamond sword. Pra Ram watched in horror as the boy cut through the bonds without difficulty. Then he fired the poisonous arrow Molee, but Mongkut nullified it with a rain-arrow. Finally Pra Ram resorted to a weapon which surely would take the lives of his enemies. He fired his Krut-arrow and waited for the giant bird to flutter down from Heaven and slash and crush the two with his talons.

Mongkut fired his wind-arrow, which blew the Krut away. Now Pra Ram fired again, but the arrow of his son was quicker, and the two arrows met in midair, joined, and flew astray. He fired once more, but his arrow fell as a rain of flowers on the boys.

When he saw this, Pra Ram muttered, "I have conquered many demons and giants, but I can neither kill-much less-even defeat this little child. Truly, he must have come

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from Heaven, for if they are evil, I am sure I could have killed them. I shall fire one more arrow. If they are the sons of a good King, it will fall as food for them. If they are the sons of an evil King, this arrow will kill them!"

He fired once more, and indeed, the arrow turned into food and a royal umbrella over the boys' heads. Now Pra Ram realized that these boys were the sons of a good King. He asked them about their family and from whence they had come.

Pra Mongkut was still suspicious of this stranger King, so he said, "Why don't you tell us who you are first? Then we will tell you."

Pra Ram really wanted to know about the two little boys, and so he told them everything about his brothers and himself. Pra Mongkut realized that this man was his father, but he decided that he would punish the King for driving his mother away.

"We live in the forest with our mother and our teacher in a hermit's hut, for the Lord of the great city has exiled our mother. I am called Mongkut and my brother here is Lop. Our mother is Nang Sida. We do not know the name of our royal father. Our foster father is the hermit Watchamaruk."

When Pra Ram heard this, his heart was filled with compassion and he looked lovingly at his sons. He asked Pra Lak whether the boys spoke the truth.

Pra Lak explained, "When I took Nang Sida into the forest, I tried to kill her as you had commanded. But my sword turned into a garland of flowers around her neck. Then I returned home, and on the way took the heart of a dead doe I had found. This was all caused by the angels in Heaven. Please don't be angry with me, oh King!"

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Pra Ram stepped from his chariot and led his three brothers over to his sons.

Then he told them the story.

"Your mother once drew a picture of Totsakan on a stone. Your father thought that she loved and honored the demon, and so I ordered Pra Lak to kill her. My command was not carried out, and now I look into the faces of my sons who then lay in their mother's womb. Please, my sons, forgive your father for his cruel mistake. Help him find your mother. I will bring you all back so we may live as happily as we did before."

Mongkut replied coldly 'We both want to live with our mother and the hermit. We have little food. We own nothing. But we live in peace. You have tried to catch us, beat us, and kill us! We can neither forget this nor forgive you for it. There is no need to talk further. Go back to the city and let us go home to our mother. We want to live in the peace of the forest."

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Pra Ram Finds Nang Sida

The King sought to change his sons' minds, but they firmly refused to go back to Ayutaya with him and instead, darted off into the forest. The four Kings and their followers could hold back their tears no longer, and they wept openly. Recovering, all joined to chase after the boys, who by this time had reached the hut and had bolted the door.

Pra Mongkut and Pra Lop knelt beside their mother, who drew them close. Breathlessly Mongkut told her what had happened. The King reached the hut. What should they do?

Sida called out, "Pra Ram has come to destroy the freedom and the happiness of a mother and her sons!"

Outside the hut Pra Ram heard the voice of the woman who had once loved him, and the old affection stirred in his heart. He knelt outside the hut and begged to be let in.

"I love my younger sister as much as ever," he said. "Our children should be in the city, leading the life of princes. I have done a terrible thing, my beloved, but I am truly sorry for it. Please, open the door or else come out to your brother!"

Sida heard her husband's sweet words. She half loved him and half hated him. She sat still, unable to either go to him or to let him come in. She asked the hermit, who knew the sadness of her heart, to speak for her and her children. The old man stepped outside. He pitied the King, and told him that Mongkut was his son that Sida carried in

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her womb when she came to the forest. The other boy, Lop, he had made in a magic fire as a brother and playmate for Mongkut.

Watchamaruk went back into the house and on Pra Ram's behalf urged Sida to forget her anger.

Sida's voice was heavy with sarcasm.

"Pra Ram wanted to kill me because I was an evil woman. Now he wished to take immoral woman back into the city. After what has happened, how can I hope that we will live happily with each other?"

The elder went back outside and came back with Pra Ram's rueful words.

"Pra Ram wants to see you very much," he told her.

Sida asked the deer-faced sage for advice, and he told her to receive Pra Ram. She agreed that Pra Ram could come in.

"I have been in and out three times," he said, "and I am tired!"

He took the beautiful woman by the hand and led her out of the hut. Pra Ram walked slowly up to Sida and looked into her face. When he began to speak, he immediately begged her to come back to Ayutaya with him. Everything would be like it was before and they could live together as they once did.

Nang Sida clasped her hands, lowered her head, and scarcely replied at all. She was so angry that she could not hold back her tears.

Pra Ram tried to describe his love and remorse. The three mothers had treated him coldly during the ten years since his false accusation. He had not seen his children for ten years This was punishment enough.

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Sida replied bitterly, "I drew Totsakan's picture because the ghost woman asked me to. The King did not believe me then and said that I was a woman with an evil heart. He ordered that I be executed. However, I have lived in the forest for more than ten years now with the hermits and the hunters in complete freedom. I have known more happiness here than I ever did in Ayutaya. Go home, King! Go back to Ayutaya where you can have concubines to the left and right. I stay here!"

Pra Ram tried to persuade her with sweet words.

"Oh, heart of your brother! You don't realize the sadness your brother has suffered because of this. I have regretted and, I think, have atoned for my mistake. Kill me, for I don't want to live without you!"

Sida was unmoved, "I would rather live in the forest than go with you. Go home without a bad woman such as I."

The King again tried to explain the reasons for all the things which had deranged her mind, and he professed his love for her. But she ignored his words and would not go to Ayutaya.

Pra Ram held her fast and said, "If you are determined to stay here then at least give me my sons. I ask for the children so that by looking into their faces I can satisfy my heart."

Moreover, he thought that once the children were in Ayutaya their mother would follow.

Sida was startled by this proposal and cried out wildly, "Why should you have the children? They don't resemble the King at all. No, they look much more like Totsakan, with whom the wife of the King supposedly committed adultery! They are children of a slut! When you wanted to

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punish their mother, did you ask the children? No! The children belong to me, not to you!"

Pra Ram's heart was shattered by this scornful outburst, and he wanted to die of shame and sorrow. Sida saw his misery and realized the children in truth belonged to one as much as the other.

Gently she said, "Very well, King, you may take the children."

She called Pra Mongkut and Pra Lop out of the hermit's cell and led them to their father.

"From now on you will be raised by your father and your three uncles-as men of high birth! You will be great fighters against the enemies of mankind and protection for the citizens of Heaven and Earth."

When Watchamaruk was told that Sida would not go but that the sons would be sent back to Ayutaya, he praised her decision. The six Kings took leave of the hermit and Nang Sida.

"The sister will stay here, so I must leave," said Pra Ram. "However, should she decided to come back it would please me greatly. It would be very nice to have the three mothers united once more with their children. Now I must leave the sister. Oh, Sida.....?"

His voice broke, and he turned away.

As the journey began, the three Kings begged Pra Mongkut and Pra Lop to forgive them. Anuchit also jumped up and asked them to forgive him, too. The soldiers cried for sadness. The troop soon disappeared from Sida's view into the green shadows of the forest.

"Oh, my children," she sighed, "henceforth your mother will only cry."

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Nang Sida Flees Into The Womb of Mother Earth

The boys now lived in joy in Ayutaya. The three uncles told the boys of their mother's story and the boys thought often of their mother.

"We live here in comfort," they thought, "but our mother must suffer terribly in that hut."

Pra Ram noticed that they thought only of their mother, and he said, "Oh, children, your father grieves for your mother far more than you. Go into the forest and beg her to come home to me! Tell her that your father will die if she does not come!"

The next morning the boys journeyed home to the forest of Kalawat. When they reached the hut, they delivered their father's message. But Sida would not yield.

"Oh, you diamond children" she sighed, "I cannot go back, for your father has disgraced me and called me a deceitful woman. I want to live here in the forest, not in the city. If your father dies of remorse, comfort him by telling him that I will come to pay the last respects to him."

The princes returned to the city and gave Pra Ram Sida's message. His heart was heavy when he heard the words.

He went to his bedchamber and cried out, "Together we shared our sorrows, our joys, and our love. Then Totsakan came and misery began. Oh, Sida....."

The King called for Anuchit, and ordered him to bring the Queen back by trickery. The monkey flew through the air and told Sida that her husband had died of grief. When he saw the children coming back alone, he returned to Heaven. The three mothers now invited their daughter to the funeral.

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Every bit of anger left Sida, and now she felt only grief for her husband. She took leave of the hermit after relating Anuchit's message to him.

The hermit was stunned at this bad news, and sternly reproached her, "I told you that you should have gone back with him, but you had too much pride. Now there will be trouble over the Three Worlds, for the Protector is gone. I only pity the two boys, who now have no father."

She was very sad for what she had done, and thanked the old man who had looked after her for so many years. Then she followed Anuchit. The monkey saw how difficult it was for her to travel through the forest, and he offered to carry her through the air.

"I would gladly fly," Sida said gratefully, "and be in Ayutaya in an instant."

Then Anuchit made himself very large, and Sida seated herself in the palm of his hand. Scarcely was she raised into the air than she was put down in the city square opposite the funeral pavilion. Sida climbed the steps up to the funeral urn. Her good heart pitied the dead. Once more she reviewed their sad story in her mind's eye: How she followed her husband into the forest, how Totsakan kidnapped her, how Pra Ram had destroyed him, how they had come home to Ayutaya, how she had drawn the picture and he had punished her, how her children had been born, and how finally reconciliation had been frustrated by her own obstinacy. She tearfully begged the dead to forgive her.

Pra Ram had hidden himself under the urn. He heard how sorry she was. He came out of hiding and took the sorrowing woman in his arms. When she saw her husband's face, she knew that she was the victim of a trick. She wrenched herself free and tried to escape.

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"What are you doing?" she cried. "Aren't you ashamed to trick me in front of your soldiers? The Gods will condemn you for being so bad! You are the Protector of the Three Worlds, but you are acting like a child who doesn't know right from wrong."

Ram followed her, trying to explain his behavior. She ran around the urn.

"Since you gave the order to execute me, we have been divorced!" she cried.

Pra Ram called his three brothers and Anuchit to prevent Sida from running away. She didn't know what trick to expect from her husband next, and with hands clasped together she prayed to Mother Earth.

"Mother Toranee, have pity on your slave! Open a cleft in the earth that I may flee to the land of the serpent King, Wiroon Nak!"

The earth opened at her feet. Pra Ram stretched his hands out to hold her back, but she leaped into the fissure. Scarcely had she done so, than the crack closed.

Pra Ram ordered Anuchit to follow the Queen, for now she lived in the Underworld with Wiroon Nak. Wiroon would offer Sida a place to live, for he knew she was the wife of Pra Narai. That night Pra Ram was despondent. In the morning he fired a messenger arrow to Totsa Kiree Wong in Longka, calling him to Ayutaya. He arrived a few hours later and knelt at Ram's throne. The king explained the events which had caused him to be so sad.

The seer ruminated on the circumstances, then said, "The woman Adoon, for whom Sida drew the picture, was Totsakan's ghost who came to avenge the King's death. But the shield of fortune protected Sida in the forest. It would be well for you, oh King, to leave Ayutaya for twelve

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months. After that you will live in the kingdom of good fortune, the Queen will return to you, and your happiness will be perpetual."

Pra Ram thought how joy had left his life, and he gave the kingdom again to his brothers to rule. He also entrusted the care of his sons to them. With Pra Lak and Anuchit, who had just returned empty-handed from Badan, he took leave of the three mothers. The three then went out the city gates and plunged into the jungle. After a half-month's march they came to the river Maha Sakorn. Anuchit took both Kings on his shoulders and flew across.

Pra Ram saw a bird which was contemplating a flower by the side of the road.

"That flower is as beautiful as the wife I have lost," he thought. "Oh, Sida, I cannot reach you.....!"

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A New Fight With The Demons

Kuwenurat, the lord of Kalawut, and his wife Kesinee had a son named Treepagkan. He was an exceedingly evil demon. He would go out and frighten everyone he met, even the angels. One day he took leave of his parents and marched through the jungle with his army. He came upon the three forest wanderers, and wishing to take them to his father as pets, ordered his soldiers to attack them. Pra Ram ordered Anuchit to destroy the demons. The monkey attacked and killed many. The general of Kalawut came up to fight, but in an instant he lost both his head and his life. Treepagkan shook his bow in fury and leaped onto his horse. Anuchit killed the steed, however, so that Treepagkan fell and had the wind knocked out of him.

Anuchit was stern.

"Do you realize that your opponent is Pra Narai who came to earth to conquer the demons?"

Tripagkan would not believe this, and again shook his bow defiantly. Pra Lak saw this and hurried over to engage the demon in single combat. Treepagkan fired an arrow, but Pra Lak destroyed it in midair with one of his own. Run through by Lak's arrow, Treepagkan sank to the ground. The soldiers saw him die, and fled to Kuwenurat.

The old demon thought, "The arrows of those little men and of the albino ape have cost my son his life. I must scourge these criminals!"

He went forth with his soldiers. Anuchit killed Kalasoon, the great black general, with his own spear, and at the same time knocked down all his soldiers. Kuwenurat shot a fire-arrow, which Pra Ram opposed with a rain arrow. Then a

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serpent-arrow hissed through the air, but Pra Ram's Krut either killed the snakes or drove them underground. The Krut arrow sped on straight through the demon's breast and threw him to the earth dead.

After about five weeks journey the three wanderers came to a huge Sok tree, in whose shade they rested. In a nearby cave lived Kumpanurat, a demon who had been punished by Pra Isuan. The beast had to devour everything that came face-to-face with him. He crept out of his lair and spied the sleeping strangers. He had been promised that the greatest of Kings would be his liberator, but here he saw only two men in the company of a monkey. He could eat them up just for amusement. Swinging his club, he rushed at them. Anuchit awoke and was immediately on his feet. He grappled with the demon, picked him up and hurled him against Mount Himapan. But the Yak was not killed, and roared back to continue the fight with the monkey. Bellowing with battle-rage, he asked the names of the two men.

The monkey told him, "I am Anuchit, the greatest soldier of Pra Narai. I am like Death himself. I go over the Earth just like Madjurat to kill demons!"

When Kumpanurat heard Pra Narai's name, he was overcome with fear, and begged for pardon with clasped hands.

"I used to be an angel, and my name was Sunontewet. My error was that I flirted with a maiden named Rachanee who belonged to Pra Isuan, and for this I was exiled to Earth. But Pra Isuan promised me that Pra Narai would release me from here. Please," he snivelled, "have pity on me!"

Anuchit led the Yak to the King. Pra Narai granted him pardon for his sins against the King of the World. Scarcely had the blessing been spoken than the demon flew away to Heaven as an angel.

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Waiyawongsa, the monkey king of Kheet Khin who was formerly called Sukreep, knew what had happened in Ayutaya. At the head of his army he flew to the royal city and asked Pra Prot and Pra Satrud to show him the way Pra Ram had taken. Soon he caught up to the two kings and Anuchit, his nephew, as they wandered through the forest.

Paya Wayupak was a demon with the body of a dragon, face of a demon, claw hands and feet like a Krut. He had dragon wings and a long tail like a bird. His father was a demon, but his mother had been a bird. Wayupak lived on Mount Djakrawan. He flew with his eagles over the forest and saw the trees below teeming with Waiyawongsa's monkey army. He recognized the two men with their monkey, and his appetite for human flesh grew. He rushed down and picked up the two men with his claws. The monkeys were overcome with horror. As their paralysis abated, they chased the Yak with wild shrieks. They brandished their weapons as they surrounded the demon. Anuchit and Waiyawongsa snatched his prey right out of his claws. The bold monkeys knocked the eagle soldiers right out of the sky as Nilapat and Ongkot cut off Wayupak's head.

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Anurat Is Wounded and Buried In A Cave

Three nights later they reached Mount Singkhorn, where lay the pleasure garden of the demon Anurat. Pra Ram instructed his men to camp under a great Rang tree in the park. Nontakan, the greatest soldier of Anurat's army, appeared at the head of five thousand weapon-brandishing soldiers. Nontakan watched the men and saw that the men and their monkeys had invaded his territory. He gave the order to his generals to capture the enemy leaders. Just then the monkeys began to eat fruit. This was the signal to attack! Nontakan was wounded on his foot, and because he loved himself so much, he flew away. He knelt before Anurat and told him about the invaders.

The demon lord growled, "My name is known throughout the World. Now the men have come with their monkeys to insult me!"

He called up a great army and went to the pleasure garden.

Nilapat, Asuraphad and this time Matchanu as well had been given permission to fight Anurat. They fought their way to the demon king's chariot.

Nilapat stood in front of the chariot and roared, "If you fight against Pra Narai, you will be killed!"

Trembling with rage Anurat bellowed back, "I don't hear a word you're saying, you stupid ape!"

He fired an arrow high into the air which changed itself into a venom-spitting serpent. The monkeys hacked it to pieces. Nilapat kicked his enemy right off the chariot. Anurat got up quickly to jab the monkeys with his bow. Waiyawongsa hurried up with the eighteen coronets to help. When Anurat

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saw him, he shook his bow in his fist. Now he had to fight for his very life. He began with a steel flash of fire. Pra Ram put out the blaze with the Prohmat, which then struck the demon in the chest. The demon muttered an incantation which caused the arrow to fall out.

Anurat was amazed by his opponent's strength, and said, "You little men have great power in your arrows. I had thought that I would win easily, but now I'm at my wit's end to find a way. Therefore, I will withdraw and think for a while how I may kill you!"

With this, he flew away to a lake in the middle of the garden.

The hermit Kosop Rusee sat in gloomy meditation. He saw that Pra Ram could not kill the demon. He awoke from his trance, flew to Pra Ram and told him the demon's story.

"Pra Isuan has banished Anurat. No weapons will be able to kill him until Pra Narai of Ayutaya comes. He will cut off a bullrush and thrust it into the breast of the evil one!"

Anurat had strengthened himself with holy water from the lake. He took up his weapons and stormed at the monkeys. Then Pra Ram came up with the bullrush. He fired it with his bow and in the form of the Prohmat the stalk roared through the air and buried itself in the demon's chest. His body was thrown high in the air by the force of the blow and it landed on a hill at the edge of the garden in front of a cave. Anurat was shoved into the cave. Now Anuchit was commanded to hammer the reed further into the demon's chest, lest he come back to life.

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Pra Ram then conjured a diamond rooster to stand watch over the corpse in the cave. The rooster had a fish in his mouth, which held a hammer in its jaws. The rooster was told to crow if the bullrush began to come out, and the fish was instructed to drive the reed back in with the hammer. It would be a billion years before the demon would be able to get free.

Killing the demon Anurat was the last heroic act in Pra Ram's year of self–imposed exile.

He said to his brother, "Come, let us go back, for the term set by Totsa Kiree Wong has been fulfilled."

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Pra Isuan Reconciles Nang Sida With Pra Ram

Ayutaya staged a great welcome. The three mothers were overjoyed. The monkeys were rewarded richly and all went home happy. That night there was a light in the heavens, and as Pra Ram looked out the window, his thoughts turned to Nang Sida. He thought of the joys and sorrows they had shared, and all the battles he had fought to get her back from the demons. Pipek had foretold that there would be someone to help with the reconciliation. So far he had seen no one. This thought reached Pra Indra, causing him to recall that the pair had been separated for a year. He flew to Pra Isuan, told him what had happened, and asked him to bring the couple together again.

"What has happened is probably my fault," said Pra Isuan. "Perhaps I didn't look out for them enough. They were a couple in heaven, and went to earth together, and so they should not be separated!"

Djiturat, the four-footed angel, was commanded to go to Badan in the diamond chariot and to bring Nang Sida to Pra Isuan's throne. When Sida knelt before him, Pra Isuan asked her why she lived in Badan and not in Ayutaya. Sida told the story of her life. Once she had been married to Pra Ram, but Totsakan had abducted her. After the victory over Longka, she had returned to Ayutaya with Pra Ram. She had drawn a picture of Totsakan for a demon in the disguise of a maiden. For this Pra Ram condemned her to death, but because of her innocence the sword was changed to a garland of flowers. After this she had lived with Watchamaruk.

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Pra Isuan greatly pitied Nang Sida. He commanded Djitubot the Four-footed to go to Ayutaya to summon Pra Ram.

When Pra Ram came to Mount Krailat with his brothers, he saw Sida's face once more. He was drawn to her and wanted to embrace her, but restrained himself. The four Kings paid homage with their foreheads in the dust under the god's feet.

Sida continued her story. Because of Pra Ram's plotting, she had been forced to flee to Badan.

"Everything that Nang Sida has said is the truth," said Pra Ram. "You have sent me to earth to be the Protector of the Three Worlds. I have made a terrible mistake. It will never happen again; this I promise."

Pra Isuan listened carefully, and realized that he would have to reprimand Pra Ram in order to placate Nang Sida.

"You have made a very serious mistake. You should have realized that Nang Sida was blessed, and that no one can touch her without having his hand burned. Wherever she is, she will always be safe. Why did you doubt her?"

Pra Ram admitted that he now saw the truth, and pleaded to be forgiven.

Pra Isuan supported his plea and turning to Sida said, "The main fault lies with Adoon, the ghost woman, who tried to destroy your happiness. Half of this can be blamed on her, but only half. Now forget that you're angry with your husband, forgive him, and live together. Both of you should protect the Three Worlds."

Sida realized that she was still afraid of Pra Ram. All the gods and angels urged her to give in.

"How can you reassure me that someday the King will not kill me?" she sighed.

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Pra Isuan interrupted again, "Pra Ram has confessed his mistakes before all the inhabitants of Heaven. You may therefore be assured that you can live happily with him in Ayutaya. What he has done will never happen again!"

Sida reluctantly agreed to try.

Pra Isuan allowed the pair to celebrate once more the joyful ceremony of marriage on Mount Krailat. Then he blessed them both.

Pra Ram thanked him, saying, "Your compassion, oh God, is deeper than the ocean and higher than Mount Pra Sumen Kiree!"

The five royal relatives prostrated themselves before the god and bade him farewell. Pra Indra lent them his diamond chariot for the trip back to Ayutaya. Engulfed in the jubilation of Heaven and Earth, Pra Ram and Nang Sida returned home. Now Pra Ram lived in happiness with his beloved wife Sida Laksamee and his sons. The eighty-four thousand great and small concubines gave the King eternal happiness in the jewelled halls of the palace.

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Kontanurat Captures Kaiyaket

There was once a demon named Kontanurat who ruled over the mighty city of Ditsaseesin. His majestic wife was called Nanta, the Joyful, and Wiroon Pat was their son. Both father and son were very evil. Often they would hunt down unsuspecting wanderers in the forest, and for this they were feared and hated throughout the world.

One day Kontanurat took his son hunting, accompanied, as usual, by their army. As they had already killed too much game, they tested their strength on the huts of hermits, destroying many. The wise men fled to Kaiyaket, followed by the demon army.

Kontanurat sent his great soldier Nontakan into the city with a message which read, "King Kaiyaket, your lord and master waits for you outside the city. Come and pay homage to me. If you don't, you, your city, and your kingdom will be ground to dust!"

Kaiyaket thought, "The Four-Armed One has completed the overthrow of the demons, but Kontanurat is still alive. Apparently he overlooked this criminal when he purified the world!"

He prepared a message to Ayutaya and with a heavy heart ordered the battlements manned.

Kontanurat received the reply, which read, "I will not bow to you!"

Then he launched an attack on the city walls, and his men forced their way into the city. Kaiyaket was forced to flee, and secretly was smuggled out of the city and to the hermit Kowin in the forest.

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The demons celebrated their quick and easy victory. Wiroon Pat immediately began to gather up the women of the city, with whom he found a hundred thousand joys. He thought no more of war, and thus by his carelessness the women would have their revenge. Pra Ram would come and easily conquer the evil demons.

Fleeing soldiers brought the news of Kaiyaket's downfall to Ayutaya. Pra Ram named Pra Prot and Pra Satrud as generals, and gave Pra Mongkut and Pra Lop troops to command as well. Anuchit sent troops from Kheet Khin and Chompoo, and Waiyawongsa placed himself at the head of the army.

The three grandmothers and Sida worried greatly about the two boys, but at the same time they were proud of their fighting ability. They embraced the little boys and blessed them.

When the army reached the wall of Kaiyaket, the troops were posted in formations quite close to the city boundaries. Pra Prot dispatched Champoowarat as a messenger to Kontanurat. As he flew over the city, he saw how Kontanurat drilled his soldiers in the city square. Champoowarat came down and floated in the air over the the demon king's head to deliver the message of Pra Narai:

"Ho, Yak! We have sent our brothers Pra Prot and Pra Satrud and our sons Pra Mongkut and Pra Lop with the army to you to tell you that if you love your life and fear death, you had best come out and surrender!"

Kontanurat watched the monkey floating above him and his anger grew.

"You cowardly ape," he replied, "we demons hold you all, kings, generals, officers and soldiers, as nothing but beetles and worms!"

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The monkey replied angrily, "I am called Champoowarat and am neither beetle nor worm. I am a soldier of he who rides the Krut, who has come to conquer the demons. Totsakan of Longka and Djakrawat of Maliwan are already dead. You are next on the list. You yourself will be killed by the brothers and sons of the Four-Armed, and all your soldiers will fall. The monkeys will trample you and your head will be split if you do not crawl in surrender to the King!"

Kontanurat gnashed his teeth with rage.

"Get out, you lump! I will kill all of you, and that won't take long!"

But Champoowarat was aroused now. He stood in front of the Yak and shook the jewelled sword of Ayutaya in his face, shouting insults at him. Kontanurat called his soldiers, but the monkey drove them back, then flew to Pra Prot.

The demon king had been shamed in front of his soldiers. Secretly he assembled his army. Pra Prot learned from deserters that Kontanurat would fall upon the monkey army very soon. The commanders exercised their troops that night, and Pra Mongkut was readied for the murderous fight. The men and their monkey and demon allies were ready to defeat the enemy the next day.

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Pra Lop and Pra Mongkut Enter the Demon War

Wiroon Pat was the leader of the forward elements of the demon army. He rode his chariot into the fight in the midst of his soldiers, and stopped opposite the two boys.

"Ho, Ho! Look at those two with bodies like flies. Your last moment has come. Ayutaya must have no more defenders if they had to send little boys like you to fight. Or are you waiting for your playmates?"

Pra Lop shot back, "You are a Yak with an evil soul. I am the son of Pra Narai. I will defeat you by myself! You will all very soon be dead of my arrows!"

Wiroon Pat ordered his generals to advance. Ronawoot, Kumpasoon, Treekan and Treedjak attacked, but their soldiers were soon defeated by the monkeys. Then the four generals themselves stormed at the monkeys, shaking their weapons in their raised fists. Matchanu, Asuraphad, Nila Ek and Nilarat stood up to the charge. They fought one against one until the demons were dead. Wiroon Pat watched their defeat, then hurled his jewelled discus which spouted fire. Pra Prot quickly fired a mighty arrow which destroyed the discus, overturned the demon's chariot, and hurled Wiroon Pat to the ground. The demon jumped up angrily, rushed at Pra Lop's chariot and dumped it over. Pra Lop got to his feet quickly, gripped the demon by his left shoulder, and beat him to the ground with his bow. In spite of his pain Wiroon Pat fired an arrow, which became a rain of arrows that killed many monkeys. But Pra Lop fired an arrow of his own which, by driving off some demons and hitting others, turned the tide. Then he put the arrow of Pra Narai to his bowstring and fired it at Wiroon Pat. The power of

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this arrow caused a whirlwind which blew many weapons at the demon. His heart was run through, and he fell dead on the spot.

Kontanurat's breast was filled with sorrow as he watched the death of his son. He could not believe that so tiny a man could defeat his son. He got into his chariot and came out to look more closely at his dead son's body. The monkeys crowded around, and Pra Mongkut hurried over to see.

When he saw Mongkut, the demon shrieked, "You look like you were born yesterday. I can still smell your mother's milk on your breath. How dare you kill my son? I have conquered the Three Worlds; even your grandfather had to flee. You are dirt, and I will kill you now!"

Mongkut snarled back, "Demon, you talk bigger than you are. My grandfather is a great soldier and a very great man. He is too old to fight and that is why you conquered him, not because he lacked bravery. Even though I am still a little boy, I will kill you with my two hands. You will soon join your son."

Kontanurat ordered his soldiers to attack, but once again the monkeys methodically cracked their skulls and crushed their bones. Kontanurat's four generals thirsted for blood, but Surasen and Surakan engaged them, and in a flash they were dead. In this brief time the demon had lost all of his generals and his soldiers. Alone now, he fired his arrows, which roared down on the monkeys. Mongkut saw how the monkey ranks were being decimated, and he fired his arrow with a mighty roar at the Yak's chariot. The monkeys arose as the chariot was smashed to flinders. Kontanurat fell, pierced through by the arrow, but staggered to his feet and fired an arrow at Mongkut's chariot. Mongkut jumped from the chariot and rushed at Kontanurat, stabbing the

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demon with his bow until he whimpered with pain. His cries for help caused several of his soldiers to threaten Pra Mongkut. Mongkut quickly fired an arrow which killed them all, then changed into four dancing angels who clapped their hands and mockingly laughed at Kontanurat.

The King had lost everything, both his son and his army. He wondered whether he was able to continue the fight against the men and the monkeys. With his diamond discus he drew a circle of fire around Mongkut. But the Prince's powerful arrow destroyed the discus and bored into its master's breast, killing him.

The gods and angels celebrated the death of the two evil demons by raining down flowers and popped rice on the battlefield.

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Joy and Gladness in the World

Pra Prot and Pra Satrud entered Kaiyaket with their troops. They were receieved joyously by all the inhabitants of the city, by men, women, ladies of the court, and concubines. Pra Prot learned that the unruly Yak had raped the women of the city one after the other. The poor women knelt bofore the King and swore that they were not driven by lust but were forced to yield to his power. They wept piteously. Pra Prot and Pra Satrud forgave the maidens. Now they wished to find the old king Kaiyaket who had fled the city. The king still lived with Kowin Rusee the hermit. When he heard the monkeys searching for him in the forest, he thought that Kontanurat was coming to capture him. Trembling, he hid himself in the hermit's leaf hut. His mistake was soon corrected, however. Pra Prot told him that his great-grandsons Pra Mongkut and Pra Lop had freed his kingdom from the demons. The grizzled old king embraced them and blessed them.

Kaiyaket ruled once more in his city, and distributed rewards to all who took part in the war. Each of the four kings was given a crown, and then they returned to Ayutaya as Kaiyaket published a victory proclamation.

The great message reached Pra Ram, Nang Sida, the three grandmothers, and Pra Lak.

"Pra Mongkut has killed Kontanurat and Pra Lop has killed Wiroon Pat. Thus they have liberated the city!"

The God-King's joy reached to the sixth level of Heaven, and Sida and grandmothers blessed the children. The ten royal majesties sat together and were entertained by dancers. Scented water from heaven dropped on them in blessing.

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King Kaiyaket summoned Pra Prot and Pra Satrud, so that they might again rule his country. The monkeys, richly rewarded, returned to their home city. The great war with the demons was over.

Pra Ram and Nang Sida, Pra Mongkut and Pra Lop, the soldiers of Pra Ram, the royal soothsayers, the heavenly city of Ayutaya, Pra Lak, Pra Prot, and Pra Satrud–all lived in eternal happiness. The Three Worlds lay in peace before Pra Ram and Nang Sida Tewee. Good fortune existed everywhere in the world.

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The Royal Dedication

We have diligently followed the royal words praising Pra Ram, who ages ago made a magical march. A remarkable book for loving and understanding now lies before us. One should not believe all these words; for this is a story for entertainment and good example. The reader will be compelled to strive for good in his soul and his thoughts. This book was written for this purpose–it is a source of royal edification.

The history of the victory of Pra Ram over the race of evil is completed. A treasure of goodness remains today, needing only a wish to be exalted to a holy rite. In order to learn goodness, let us read the message, sing it joyously, and dance it happily.

The wisest king ever to rule over the world has completed the history of Pra Ram and the demons in the second night of the waxing moon of the first month of the year of the little snake 1159*.

– FINIS –

1797

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